

10279 *Arrows of grace*

Buds and Blossoms
Isaac O' Richardson
PIETY,
With Some
FRUIT
OF THE
Spirit of Love:
AND
DIRECTIONS
TO THE
DIVINE WISDOM.

Being a Collection of Papers written by *B. A.*

The FIFTH EDITION.

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Books and Bibles

of

PIETY

With Some

TRUTH

AND

Scripture

and

Scripture

and

Divine

Scripture

and

Divine

Scripture

and

Divine

FRIENDLY READER,

*If in these following Lines thou ought espy,
Seemeth not right, nor pleasing in thine Eye ;
Pray be so kind, so courteous, and so fair,
To excuse the Author, let it be thy Care ;
For what he wrote, I judge, did well intend :
I pray, his Faults, the Reader to amend.
One while 'twas with him, neither Day nor Night,
But in the Ev'ning-Tide appeared Light :
And as unto this Light he did take Heed,
The Morning Day-Star did arise indeed,
And Sun of Righteousness did shine more clear,
And Truth more plain and obvious did appear.
If some Things dark, obscure, do seem not sound,
Pray pass them by ; some Things herein are found
Both sure and certain Truths, and plain, and clear
As who Reads to the End may find. And here,*

*As I in several Papers did them find,
Present them to thee with an honest Mind ;
Believing this, they will no harm produce,
So make them publick to thee for thy Use :
And in that Love, wherewith I them present,
Do but receive them, and I am content.*

N. B.

I Thought

I Thought it well, these Lines came to thy Hand,
Thou would'st them publish, I did understand,
Because thou knew'st the Lad, as from a Child,
Was sober Bred, Religious bent, not wild.
For unto some, acceptable they'l be,
Though many pass their Days in Vanity,
Not fearing God, nor thinking of their End,
Not mattering how their precious Time they spend,
Sporting themselves in Pleasures and Delight,
In Deeds of Darkness, evil Works o'th' Night,
Forgetting still, to Judgment they must come,
For their bad Deeds receive a heavy Doom,
Of go ye Curst, depart from me, I say,
You Workers of Iniquity, away:
This is the Sentence, Christ the Judge will give
To those in Pleasures liv'd, dead while they live.

J. C.

THE

THE CONTENTS.

A N Introduction	Page 1.
I. Concerning the Works of God.	p. 4.
II. The Serpent's Subtilty.	p. 5.
III. The Serpent's Punishment	p. 6.
IV. The Woman's Punishment.	ibid.
V. The Man's Punishment.	ibid.
VI. Cain the first Murderer about Religion.	p. 7.
VII. Cain's Punishment.	p. 8.
VIII. Remember thy Creator, &c.	ibid.
IX. That Self, more than Adam, is to be blam'd for sinning.	p. 10.
X. Several Petitions and Prayers to God, to be taught of him.	p. 14.
XI. Some Directions where to find Wisdom.	p. 16.
XII. A Psalm in Praise of Wisdom	p. 18.
XIII. Concerning the manner of her Appearing. Also, Reproof to those that talk of Righteousness, and live in Sin; and to those that Profess the Truth, and don't live in the Power of it. With a Word to the Haters and Despisers of the Grace of God.	p. 19.
XIV. A Prayer,	p. 26.
XV. An Alphabet of two Lines	p. 26.

THE

The C O N T E N T S.

XVI.	<i>An Alphabet of one Line,</i>	p. 29.
XVII.	<i>Concerning Out-side Professors.</i>	p. 30.
XVIII.	<i>A Call to Old and Young, to behold the Day of God, now dawning and broken forth.</i>	p. 30.
XIX.	<i>Concerning God and Christ bearing the Name of Light, And Concerning the Glorious Day of Light.</i>	
		p. 32.
XX.	<i>Concerning divine Love.</i>	p. 34.
XXI.	<i>An Exhortation to dwell in Love.</i>	p. 35.
XXII.	<i>Christ the true Light, Christ the Son of God's Love.</i>	p. 35.
XXIII.	<i>A Salutation of Love to J. C. &c.</i>	p. 36.
XXIV.	<i>Concerning bearing the heavenly Image.</i>	p. 37.
XXV.	<i>Concerning a Righteous Man's Work, and a Wicked Man's Work; to what each tendeth</i>	p. 37.
XXVI.	<i>A Complaint against New-England Professors.</i>	
		p. 38.
XXVII.	<i>Concerning Persecution</i>	p. 39.
XXVIII.	<i>Another Prayer.</i>	p. 41.
XXIX.	<i>Concerning the Philosopher's Stone.</i>	p. 42.
XXX.	<i>Concerning Covetousness.</i>	p. 43.
XXXI.	<i>Concerning Pride, Avarice and Luxury.</i>	p. 44.
XXXII.	<i>Concerning Temperance.</i>	p. 47.
XXXIII.	<i>Concerning Health and Happiness.</i>	p. 48.
XXXIV.	<i>Concerning the Cross of Christ.</i>	p. 49.
XXXV.	<i>Concerning the Soul's Travail.</i>	p. 50.
XXXVI.	<i>Concerning the breaking forth of the Word and Power of God.</i>	p. 58.
		Con-

The C O N T E N T S.

XXXVII. Concerning God's powerful and glorious Presence.	p. 63.
XXXVIII. Concerning Maintenance for the Poor.	p. 65.
XXXIX. Concerning the Uncertainty of Worldly Riches.	p. 68.
XL. A Lamentation and Warning for England. By the Author B. A.	p. 70.
XLI. Concerning Mercifulness.	p. 78.
XLII. To which is added, a Triple Plea, by T.C.	p. 79.
XLIV. And some Lines written by J. C.	p. 81.
XLVIII. Some Lines written by the Author in the Time of his Imprisonment.	p. 86.
XLIX. A Letter from W. L.	p. 89.
L. The Valiant Christian Soldier.	p. 91.
LI. Acrosticks.	p. 96.
LII. Concerning the Holy Bible.	p. 97.
LIII. Concerning Sufferings.	p. 99.
LIV. Concerning the Designs against God's People.	p. 100.
LV. Concerning Irreligious Men.	p. 100.
LVI. Concerning a Charitable Man.	p. 102.
LVII. Concerning Faith, Hope and Charity.	p. 103.
LVIII. All Things are Vanity below the Sun.	p. 104.
LIX. Concerning Patience.	p. 106.
LX. Christ our King, Priest and Prophet.	p. 107.
LXI. Concerning a Form of Godliness without Power.	113.
LXII. Concerning the Power of Godliness with the Form.	<i>ibid.</i>
LXIII. Concerning Humility.	p. 114.
	Buds

Buds and Blossoms OF PIETY,

THE INTRODUCTION.

BEFORE that Light or Darknes did appear,
When th' Earth lay void, and all Things in it
As nothing ; then Jehovah fashioned all, (were
By th' WORD created he both great and small ;
The Sun, Moon, Stars, and all i'th' Heavens be,
The Day, the Night, the dry Land and the Sea ;
The Lord Jehovah all these Things hath made,
Yea, they were formed by the WORD he said.
But when made God the Heavens, Earth and Light ?
Twas i'th' Beginning, as doth *Moses* write.

B

By

By the Word *Beginning*, we must understand,
 Not from Eternity God made the Land,
 Or ought therein, but first of all before
 Fishes did swim, or Fowls i'th' Air did soar ;
 That is, before God did create the Whale,
 Which is the first of all Things animal ;
 'Twan't from Eternity the World was made,
 But then, when Time its first Beginning had.
 And why did *Moses* write, and thus declare
 To us that these Things i'th' Beginning were ?
 First, to confute, or that we might not be
 Deceiv'd by those maintain its Eternity ;
 For if that People seriously do mind
 To know the Truth, i'th' Scriptures they may find,
 That from Eternity, eternal none
 Is but Jehovah, who's the holy One.
 Although'tis so , that World to come, we say
 Is without End, yet this World goes away ;
 And as some say, that what e're had Beginning,
 As had this World, must also have an Ending.
 Some do not stick to say, A Generation
 Of Men there were before *Adam's* Creation,
 And that there was a World, before was he ;
 If we them credit, and no further see,
 Or rather unto *Moses* Writings may
 Incline our Ears, to hear what he doth say,

Concerning

Concerning the Creation of Mankind,
 The first Man God created (as we find)
 Was *Adam*, unto whom, Dominion he
 Had given him o'er Birds, Beasts, Fish i'th' Sea ;
 'Twas he to whom God brought the Fowls that fly,
 And creeping Things that on their Bellies lie ;
 The Cattle all, and Beasts, both wild and tame ;
 Were brought to *Adam*, that he might them name ;
 By which, mayn't I their Sayings here disprove
 For was a Worl'd, then what did in it move ?
 Did Fowls o'th' Air, Fishes, and Beasts o'th' Field ?
 Who gave them Names, and to whom did Trees yeild
 Their Fruit ? God gave to *Adam* for to feed
 On every Tree, and Herb that beareth Seed.
 Though *Atheists* dream, and *heathenists* People fain
 Fabulous like, their Fancies to maintain ;
 Yet those themselves deem *Christians*, they ought not
 Open their Ears to hear, but rather shut
 And close their Ears, than hear the Tales of such ;
 Those Things do broach, invalid Scripture much,

I.

Concerning the Work of God.

How doth the Sun and Moon, God's work declare ?
 The glitt'ring Stars, that in the Heavens are ?
 The Hills, the Mountains, and the Valleys low,
 The Works of God, and his great Power do show :
 The Woods, the Trees, the Bushes, and the Bowers,
 The Herbs, the Grafs, and all the Garden Flowers ;
 The tender Plants which from the Earth do spring,
 Praises to God from Time to Time do sing :
 The rouling foaming Waves his Might do show,
 The hard congealed Ice, and Milk white Snow ;
 The Fountains, & the Meadows every one (known,
 The running Brooks, and clear Springs make him
 The Fowls o'th' Air, the Birds in time of Spring,
 Most sweet melodious Harmonies do sing ;
 The roaring Lion, and the Unicorn,
 The fiery Dragon, all God's Power adorn.

II.

DISOBEDIENCE, *the first Sin of the World.*

B EHOLD the subtile Serpent's Subtilness,
 Who to the Woman thus made his Address,
 Saying to her, *Hath God said unto thee,*
Thou shalt not eat o'th' Fruit on every Tree?
 Then said the Woman, thus to him indeed,
The Lord hath given unto us to feed
On every Tree, save that i'th' Midst doth stand,
To which we may in no wise lift our Hand,
Lest that we die. The Serpent he said, *No,*
Ye shall not die at all; but God doth know
That when ye eat thereof, then ye shall see,
And like to Gods (knowing Good and Evil) be.
 The Tree being good, and pleasant to the Eyes,
 A Tree to be desired to make one wise,
 She took the Fruit thereof, did eat, saying, *Lo,*
Take this, O Husband! He did eat also;
 Their Eyes being open'd, knew they naked were,
 And to make Breeches, Fig-leaves did prepare;
 Soon after this, the Voice of God they hear,
 Walking i'th' Garden, which made them to fear.

III.

The Serpent's Punishment.

THE Serpent's punish'd three Ways, first,
He of all Creatures most is curst ;
Next on his Belly goes, not Feet,
And last, the Dust o'th Earth must eat.

IV.

The Woman's Punishment.

IN Sorrows thy Conceptions are,
In Sorrow thou shalt Children bear ;
To Man shall thy Desires be,
Thy Husband shall rule over thee.

V.

The Man's Punishment.

ADAM that did his *Eve* obey,
And do the Thing which God said *Nay*,
The Ground was cursed for his Sin,
Then Thorns and Thistles grow therein ;

In Sorrow all his Days must eat
 With Sweat o'th' Brows, his Bread, his Meat,
 Till to the Earth thou go, thou Dust,
 For thereunto return thou must.

VI.

*Cain was the first Murderer
 about Religion.*

CAIN was the first we read of till'd the Land,
 And Abel us'd oft by the Flock to stand ;
 And in process of Time, Cain hap'd to take
 O'th' Fruit o'th' Ground, an Offering for to make
 Unto the Lord ; and Abel brought also,
 The Firstlings of the Flock, and Fat, to go
 To offer up to God, who did respect
 His Sacrifice ; but Cain's he did reject.
 Then Cain was wrath, his Countenance soon chang'd ;
 Thus said the Lord to him, *Why art thou strange ?*
If well thou doth, thou shalt accepted be
If ill thou doft, Sin at thy Door doth lie.
 Soon after that Cain talk'd with Abel, when
 They were i'th' Field he slew his Brother ; then

Thus said the Lord to Cain, *What hast done? I,
The Voice o'lb' Brother's Blood from th' Earth bear cry.*
But how happ'd this? or what's the Cause I pray,
That *Cain* his Brother *Abel* thus did slay;
*Twas Envy, for in that he did proceed,
To execute this bloody treacherous Deed,
Because the Lord, the Sacrifice of *Cain*
Rejected, and accepted his, was slain.

VII.

Cain's Punishment.

WHAT Punishment to *Cain* was sent,
And what Plague fell upon
Him, Curs'd was he of God to be
For e'er a Yagabond.

VIII.

Remember thy Creator.

REMEMBER thy Creator in the Prime
O'th' Youth, before the Evil Days, or Time
Come, when thou'l say, *I take no Pleasure in
The Years and Days that lately I have seen.*

Whilst

Whilst Light o'th' Sun, o'th' Moon, o'th' Stars remain,
 Before the Clouds return, after the Rain ;
 That's whilst thy Eyes lend to thy Body Light,
 As doth the Sun by Day, the Moon by Night ;
 Or Cloud return after the Rain, (that is)
 Before stark Blindness, as a dark Cloud seize
 Upon thine Eyes, when many a woeful Tear,
 With Humors have them wash'd from Year to Year ;
 When the House-keepers, and the strong Men all
 Shall bow themselves, and tremble like to fall,
 The Grinders cease, because they are but few,
 And those look out o'th' Windows, dark shall shew,
 The strong Men are the Legs, as Pillars stands
 The Keepers of the House ; the Arms and Hands
 Which with the Palsie waggle, shake and shiver ;
 The Legs, tho' Props, shall tremble bow and quiver ;
 And in the Street, the Door then shut shall be,
 When Noise (or Sound) o'th' Grinding's low, and he
 At Voice o'th' little Bird shall rise, and all
 His singing Daughters, their Attention fall,
 That's when thy Ears have past musical Season,
 And can't attend to hear, Deafness the Reason.
 The Door without, that is, the Mouth so faint,
 As can't be open'd, but by some Constraint.
 The rising up at Voice o'th' Bird, doth show
 Old Age as wakened, even with Cock Crow.

When

When Men shall be afraid of that is high,
 And likewise in the Way they Fear espy ;
 That's when they climb, Fear doth possess them, and
 They stumble likewise on the Plain they stand.
 When the *Almond*-Tree shall flourish, that (ill Show)
 Is when thy Head, shall with white Fleeces grow.
 When the Grasshoppers shall a burden be,
 That's when thy Legs are *gouty* and crafie.
 When all Concupiscence from thee's gone quite,
 That to thy Meat, thou hast small Appetite ;
 Or e'er the Silver Cord be loos'd, or slack'd,
 Or golden Bowl be broke, or Pitcher crack'd ;
 Or Wheel or Cistern broke ; that is, faith one,
 The nervous Pinacles to th' Urine gone.
 The silver Cord, the Back-bone stretched out,
 And golden Bowl, the Heart, whence Life doth sprout.
 The Pitcher broke, at Fountain doth narrate,
 The Heat o'th' Liver lost, the Stomach's Fate.

IX.

*That Self, more than Adam, is to
 be blamed for sinning.*

THOUGH Sin at first, on all through *Adam* came,
 Yet let not him (but Self) bare all the Blame,

For

For as I heard, perhaps the Thing was true,
 A rich Man to a poor Man this did shew,
 Set him to work, who dig i'th' Ditch apace,
 'Till Sweat o'th' Brows did trickle down his Face;
 Then tossing up the Earth with shou'l or Spade,
 This Cry did utter, and these Words he said,
 O Adam ! Adam ! Adam ! and hard by
 His Master walking, thus did hear him cry,
 And to him call'd ; Friend, why dost *Adam* blame ?
 O Sir ! (said he) I need not tell the same,
 'Tis full well known, how I by *Adam's* Fall,
 Not only I, but we his Offspring all,
 As he himself, with Sweat o'th' Face i'th' Dust
 Must work, since he from Paradise was thrust,
 Had he not sin'd, we'd not subjected bin,
 Think I to work i'th' Earth ; but for his Sin,
 God sent him forth to till the Earth ; he came
 From it, and to it must return again.
 Thou *Adam* blam'st ; but how if in his Stead
 Thou wert, then thou wouldest do just as he did,
 For this observe, these Words I speak to thee,
 Cast down thy Spade, leave Work and follow me,
 If my Command and Precept thou'l obey,
 Two Strokes of Work thou shalt not do all Day,
 But live at Ease, and from thy Labour cease,
 Taking thy Rest in Safety and in Peace.

If

If this my one Command thou keep, 'tis small,
 Thou shall not want for any Thing, but all
 Thou canst desire, to thee I'll freely give,
 And thou as 'twere in Paradise shalt live ;
 Thou at my Table shalt set down to Meat,
 And eke diurnal of my Banquets eat
 Of Dishes rare, of every Mess but *one*,
 Which shall be cover'd, look not thou thereon ;
 I mean not that thou may'st not see th' Out-side,
 But don't uncover it, in thy Place abide ;
 Lust not to know what 'tis, but do refrain
 From touching it, if I thee entertain :
 Then if thou dost this one Command obey,
 And keep my Precept, thou shalt with me stay,
 Living at Ease, with Comfort, Joy and Pleasure,
 Rise when thou wilt, and lie down at thy Leisure.
 Touch not the Mess, the Dish uncover not,
 But let it stand always clos'd up and shut.
 So whilst thou dost this my Command obey,
 Within my House thou may'st be sure to stay ;
 But if my Precept thou dost not observe,
 But disobey, and from my Counsel swerve,
 Then of my Dainties rare, thou mayst not feed,
 But from my House shalt be expell'd indeed.
 So, for some Time, this poor Man he remain'd
 Within the House, being bravely entertain'd,

For

For he had all his Heart could well desire,
 Food in due Season ; when cold, a good Fire ;
 If weary, then a Bed his Bones to rest,
 Surely (thinks he) now I am greatly blest !
 But on a Time, when he to Dinner went,
 Sate down at Table, none being there present,
 Then in his Mind it secretly did spring,
 This is the Time to see what's in this Thing ;
 So up he starts, the Dish uncovers, then
 Out leaps a Mouse, away it runs ; and when
 He sees this Mess, no other Rarity had,
 Forbidden Fruit to take, doth make him sad :
 In comes his Master, brought him to his House,
 What now ! (said he,) why sad ? hast seen the Mouse ?
 Yea, (quoth the Man) I in the Dish did peep,
 And suddenly a Mouse thereout did leap.
 So says his Lord, now see, leave off for Shame,
 No more blame *Adam*, Self's only to blame :
 When *Adam* sin'd, from Paradise he went ;
 So hast thou now broke my Commandment,
 And from my House and Table thou must go,
 Because what in the Dish was, thou wouldest know.
 Couldst thou have been contented in thy Place
 Thou happy wert ; but now art in Disgrace,
 And to thy Work i'th' Ground, with sweat o'th' Brow,
 Return again, thy Mind to digging bow ;

And

And learn for time to come, content to be,
 When placed where, thou mayst live happily ;
 And learn for Time to come, not *Adam* blame,
 But Self, Self do, Self have, 'tis still the same.
 If this be so, although the Case was sad,
 Yet 'twas no more than his Desert he had,

X.

*Several Petitions and Prayers to
 God, to be taught of him.*

TEACH me, O Lord, thy Fear, which will begin
 Wisdom in me, and lead me from my Sin.
 Teach me, O Lord, thy Truth, and I thy Fame
 Will spread abroad, trusting in th' holy Name.
 Teach me, O Lord, of one Accord to be,
 And of one Mind, with those that trust in thee.
 Teach me, O Lord, that I acquainted may
 Be with the Children of the Light and Day.
 Teach me, O Lord, by thine Admonishment,
 In all Estates fully to be content.
 Teach me, O Lord, for to rehearse thy Acts,
 And let my Hands commit no bloody Facts.
 Teach me, O Lord, according to thy Will
 To ask in Faith, that thou my Heart mayst fill.

Teach

Teach me, O Lord, my Ways for to amend,
 And grant I may to Idols never bend.
 Teach me, O Lord, when vain Thoughts do arise,
 I *Christian* like, by Prayer may them surprise.
 Teach me, O Lord, by thy eternal Might,
 Against thy Foes couragiously to fight.
 Teach me, O Lord, that I may never mock
 At Sin as Fools, nor be a laughing Stock.
 Teach me, O Lord, Offences for to take,
 Yea, ten Times told, rather than once One make.
 Teach me, O Lord, as I desire of thee
 To be forgiven, to forgive Injury.
 Teach me, O Lord, to slight all earthly Toys,
 And let my Heart be fixt on heavenly Joys.
 Teach me, O Lord, a true Account to give,
 Even of my Stewardship whilst that I live.
 Teach me O Lord, that I my Sins to thee
 May all confess, and by Christ be set free.
 Teach me, O Lord, by divine Inspiration,
 To sound thy Praise amidst a crooked Nation.
 Teach me, O Lord, that what in Hand I take,
 With Wisdom I Accomplishment may make.
 Teach me, O Lord, ambitious Pride to shun,
 That naught may be mis-thought, mis-said, mis-done.

XI.

*Directions where to find
WISDOM.*

*Some Breathings of Love, which truly do move
Unto such that do Wisdom desire,
Declaring the Way, in which Wisdom may
Be found by those who do enquire.*

WHO seeks for Wisdom, and would Virtue find,
A secret Treasure, and a quiet Mind,
A fruitful City, and a pleasant Hill,
Whose glorious Prospect Sharon's Rose doth fill,
Dropping down Virtues, Distillations sweet,
Cooling the Sons of Zion's ardent Heat ;
Whose strong Desires, as lively Sparks aspire
Still upwards, as doth naturally the Fire.
Its Situation tow'rds the East doth stand,
(Or Rising of the Sun) its Soil or Land,
Is fertile, pleasant, amiable and fair,
Which Bashan's Oaks, and Lebanon's Cedars bear,
With all the stately Trees o'th' Forest, and
The choicest Garden-spices in this Land.

Do

Do grow, as Myrh, Spikenard and Cynamon,
 With Trees of Mence, Calamus and Saffron.
 A goodly Place it is, pleasant to th' Eyes,
 A Place to be desir'd, where dwell the wise
 And prudent Minds, who value Virtue more
 Than precious Stones, or Gold within the Ore ;
 Because compar'd unto her, all Things are
 But Dross and Dung. A spotless Virgin fair,
 In whose Right-hand is Time, with Length of Days,
 Her Left-hand Honour, Riches ; all her Ways
 Are Paths of perfect Peace and Pleasantness ;
 With her's great Treasure ; Joy she doth possess :
 A Crown immortal on her Head she wears,
 Deckt with bright Diamonds, like to glittering Stars ;
 Her Tyre is rich, her Necklace of pure gold,
 Her Bracelets fill'd with precious Pearls ne'er told,
 For Number numberless, innumerable,
 Unto all virtuous Minds most delectable.
 This is that Queen of Wisdom, who her finds,
 A greater Treasure hath, than all Earth's Mines
 Of Gold and Silver ; for she'll guide thy Way
 From Darkness gross, unto Light's perfect Day.
 Who doth her seek, assuredly may find
 Her in the Closet of an humble Mind,

In which she dwells, darting her Beams of Light
 Into the Heart, that she discover might,
 The crooked Paths and sinful Ways, wherein
 The Simple Soul a Captive long hath bin,
 To free the Soul, that if it will, it may
 Refuse Night's Darknes, and embrace Light's Day.
 O ! then come all, who Wisdom do desire,
 And thus, as once I did, for her enquire,
 Who sought not long for her, but she reveal'd
 Her dwelling in my Heart had been conceal'd.

XII.

A Psalm in Praise of Wisdom.

TO Wisdom I my Mind will bend,
 And Understanding she will send
 To me ; for on her I'll depend,
 And she alone shall be my Joy.

I'll seek for her, and she will be
 A Guide delightful unto me,
 Walking i'th' Paths of Equity ;
 With her alone will I rejoice,

Where

Where e're I do her Works espy,
 They are delightful to mine Eye,
 For she's of Affiduity ;
 With those that on her do depend.
 She's better than the Silver fine,
 And richer than the golden Mine ;
 As bright as Sol himself doth shine ;
 With her dwells Immortality.
 I'll prize her more, than Gold most pure,
 And on her would be fixed sure,
 For she's a Rock that will endure,
 And conversant with *Elobim*.
 She's comely, beautiful, and fair ;
 All precious Pearls, cannot compare,
 To her a Tree of Life so rare,
 And she alone will I exalt.

XIII.

*Concerning the Manner of the
 Appearing of Wisdom.*

THus seeking Wisdom, Wisdom as a Light
 Within my Heart appear'd most glorious bright,
 Like to the Splendor of the glorious Sun,
 Expelling Clouds, and causing Mists to run

Like scorched Scrawls, and vanish quite away,
 That Truth and Righteousness might now display
 Itself and put forth Fruits o'th' heavenly Vine,
 Against the which the *Esaubites* combine :
 But let them know, their Combinations are
 To Sampson's Strength no better than a Hair.
 The Stone cut out o'th Mountain without Hands,
 Must now increase, and greatly fill our Lands,
 Assuredly, on whom this Stone doth fall,
 Its ponderous Weight to powder grind them shall.
 But they are happy who fall on this Stone,
 Whose Hearts are broke, with true Contrition,
 They shall be mollifi'd with holy Oil,
 And by the Lamb's Blood cleans'd from Filth & Soil,
 That they as Virgins pure, array'd in White,
 Prepar'd may be, to walk in Wisdom's Light,
 Which shineth in their Hearts, who it obey,
 Eyen more and more, unto the perfect Day.
 Yea, Wisdom cries without, her Voice i'th' Street
 She utters loud, the Simple for to meet,
 And turn them from that Way, to Death doth lead,
 Wherein like to a Post, they haste with Speed,
 Calling amongst the Press of all desiring,
 And thronged Croud of Thoughts, that we retiring
 May seek for Wisdom : O ! ye Fools, saith she,
 Why will ye die ? Return, return to me,
That

That I my Mind may pour out to you, and
 May give you Knowledge, for to understand
 Dark Words, and prudent Sayings of the Wise,
 With Parables, in Wisdom to surmise,
 And recreate yourselves, with Solace sweet,
 That to embrace her in your Hearts you meet ;
 Then keep her, and to you she'll be a Guide,
 Receive her in your Hearts, and she'll abide,
 And to your Souls, with Knowledge bring Delight,
 And cause you thro' her Counsel t'walk upright.
 O ! seek her early, while she may be found ;
 She oft Instruction, with Reproof doth found,
 To those who seek, that they may understand
 The Fear of God, is the Beginning, and
 First Gate of Entrance, to that City where
 None but the Sons of Virtue do appear,
 Who sought for Wisdom, more than Gold refin'd,
 And till they found her, could not rest in Mind,
 But rove from Hills, to barren Mountains, where
 Like scattered Sheep, amongst the Wolves they were
 Grievously bitten, prick'd and Torn with Thorns,
 Yea, often push'd with *Bashan's* Bulls Brass-Horns,
 Till almost tyr'd, yet at last did appear ;
 Where think you ? even in their Hearts, most near

The proper Habitation of her Rest,
 That those who seek, may of her be possesst,
 Whoso doth find her, hold her fast, besure,
 For she's a Rock, that will for e're endure ;
 A hiding Place, a Covert, and strong Tower,
 Whereto the Righteous run, God's Arm of Power,
 His Word by which all Things created were,
 That in the Heavens, Earth, Sea and Land are,
 A Queen ; before the Depths, with Honour crown'd,
 A Virgin fair, for Beauty most renown'd,
 He that approach into her Presence will,
 Must Self deny, Self mortifie and kill,
 And enter with the patient Crown of Job,
 And she will cloath thee with a Princely Robe,
 Wouldst thou her blessed Company enjoy,
 Then bid adieu to all Lusts base Annoy.
 If thou desirest to have her for thy Friend,
 With Peace tow'rds all, what may be, thy Mind bend ;
 For where is Peace, there Wisdom may be found ;
 But where is Strife, can any Thing be found ?
 She is a Virgin of more purer Eyes,
 Than to behold Sin's base Deformities.
 She is a precious Pearl, and valued high :
 Come, who can part with all, thou mayst her buy.
 Stay, I'm not bought with Money ; nay (saith she)
 Come, buy, come buy without Price ; I am free ;
 Come

Come, buy you Milk and Honey, is my Call;
 Come, buy without Price, 'tis free for you all :
 Why spend you Labour for that is not Food,
 And Strength for that which will not do you good ?
 Awake, awake, 'tis high Time, ope' your Eyes,
 Obey Christ's Voice, let Wisdom's Light arise
 Within your Hearts, that checks for Evil ; and
 Besure Obedience yield to its Command,
 That as a Sword and Hammer, by great Power
 It may smite down, and as a Fire devour
 The Stubble ; for I know the Lord demands
 The Fruits of Righteousnes at all your Hands,
 You great Professors, that long Time have been
 Talking of Righteousness, but found in Sin ;
 And you who to God's Light and Truth confess,
 Have felt its Virtue, yet do not possess
 It in you : I a Word of Exhortation
 Unto you give, make you the Application.
 Consider, first, why God discovers Sin,
 (The strait Gate) & broad Way the World walks in,
 Vain Customs, Pride, Hypocrify, Deceit,
 (Truth, Righteousnes and sound Words, these more
 Are your Profession to accompany, (mee
 Yea, perfect Fruits of true Christianity,)

As those, who in the Life of Christ do dwell,
Experimentally to you can tell.

Are not these Things thus laid before your Eyes,
That you the best may chuse, the worst despise ?

And now, a Word to you that hate the Light,
And to God's gracious Spirit do despite,
Counting that an Unholy Thing, and low,
A Natural Light, which doth to all Men show
Their secret Sins, a common Grace, whereby
There's no Salvation : Thus you vilifie
Christ's precious Blood, that on the Crofs was shed
For your Redemption, who through Sins are dead,
Counting God's only Son, our Prince and King,
The Lamb, Christ Jesus, an Unholy Thing ;
Despising God's free Grace and tender Love,
That in your Hearts from Time to Time hath strove,
Calling that natural Light and common Grace,
Which gives true Knowledge of God in the Face
Of Jesus Christ, God's Covenant of Light
Unto the Gentiles, and his Arm of Might,
By which, Salvation he doth work for all,
To th' Ends o'th' Earth, that on his Name do call.

But, Lord ! who hath this our Report receiv'd ?
And who hath in thy Christ, the Light believ'd ?

And

And to whom is thy powerful Arm made bare,
 And out-strech'd Hand? by which all Nations are
 Invited and allured by thy Love,
 To taste o'th' Bread of Life, comes from above,
 And drink abundantly; for now Christ says,
 He that believes in Me, though dead, I'll raise:
 I am the Resurrection, Life and Light,
 Believe in me to Day, before the Night
 O! Darkness nigh, o'er-spread your Land, wherein
 That Light once shin'd, which manifested Sin,
 And secretly reprov'd, when none was nigh,
 The Evil to discover or descry.
 This was God's Love, and is his Grace to all,
 Which ne'er consents to Evil, but doth call
 From Sin to God, from Darkness to Light clear,
 Break down Partition Walls, and so draw near
 To God and Christ, by Love's strong tying Band,
 Against the which, the Gates of Hell can't stand,
 Its Strength's so great, it Armies over-powers;
 Its Scent more sweet, than Garden spiced Bowers;
 Its Nature's such, makes stony Hearts to bleed;
 Forgives its Foes, its Enemies doth feed;
 Seeks not Revenge, but puts up Injuries;
 Forgives and covers Faults, and so despises
 Its heavenly, pure, divine, Immortal Birth,
 From that below, born and brought forth i'th' Earth.

XIV.

A PRAYER.

A RISE, O Lord, in this the mighty Day
 Of thy great Power, and richly to display
 Thy glorious Light and Truth abroad this Land,
 That all, both Old and Young, may understand
 The Riches of thy matchless conquering Love,
 Thou God of Glory! who dost dwell above,
 To whom on well tun'd Instruments let's sing
 Praises and Honour ; Glory to our King,
 Who rules in Power on Earth, and reigns o'er Hell ;
 And in the Highest glorious Heaven doth dwell.

A princely Tribe all Wisdom's Children are,
 Deckt with a Crown immortal, which they wear.

XV.

An Alphabet of two Lines.

A Precious Light in all Hearts doth arise,
 Take Heed thereto, besure, all who be wise.

Believe

BElieve in Christ the Light, who checks for Evil,
God's mighty Power in all to slay the Devil. **M**

Canst thou, O Man ! complain for want of Power ;
When God's Love, Light & free Grace every Hour

Doth in thy Heart for Truth and Justice call,
That thou may'st be redeemed from the Fall ; **O**

Examine well thy Heart, and thou may'st see
God's Love, Light & free Grace, is great to thee. **Q**

For often-times a Light thou can't deny,
Within thy Heart doth Wickedness descry. **O**

Great is its Power, for this I right-well know,
Could Satan with Hell-Gates it overthrow, **R**

He would by no Means suffer that to be,
Makes known his dark Deceit so perfectly. **Q**

Into that Light then, let thy Mind return,
Which as consuming Fire, all Dross will burn. **T**

Keep low in it, and it will purge thee so,
Thou shalt appear more white than driven Snow. **U**

Like one of Sion's Sons in Righteousness,
Whose Robes are *Grace & Truth*, a comly Dress.
Mind

Mind, mind that Light, all who desire to be
Freed from the Bondage of Iniquity.

No other Power but Christ, God's Sons of Love,
Can from the Bondage of Corruption move.

O! That Men's Eyes were open'd to behold (Gold
God's Light and Love, more worth than finest

Prepare your Hearts, these Tydings to receive,
Great Joy and Gladness to all those believe.

Quake, Quake, ye Stout, before this Light to stand
Which is the Thunders of God's great Command.

Raise up your Forts, and let your Trench be cast,
Call all your Strong, prepare to War, make haste

Set up your Standard, and your Ensign show,
Sound *Babel's* Alarm, and her Trumpet blow,

This is the Day the Lord of Host will be
A King in *Sion*, and set *Israel* free.

Unto the Lord, ye Lambs of Light, sing Praise,
Now and for ever, bless his Name always.

Who to the Stout and lofty Cedars tall,
Who hate the Light, and slight God's Mercies
You

YOU stubborn Hearted Ones, who still persist
To smite the Harmless with a bloody Fist.

ZEALOUSLY will the Lord, in Flames of Fire
Render you Vengeance in his dreadful Ire.

XVI.

An Alphabet of one Line.

ADAM by Sin brought Death o'er all Mankind,
B ut Christ is come to quicken Soul or Mind.
CAIN did his righteous brother *Abel* slay ;
D estruction comes on all who walk his Way.
EVE, she the subtil Serpent's Voice obey'd,
F orbidden Fruit did eat, so was betray'd.
GOD curs'd the Serpent, Dust must be his Meat,
He on the Same all Days of's Life must eat.
IOSEPH was by his Brethren sold away,
K indred unkind, their Brother thus betray :
L ittle they dream'd when it they did effect,
M ight come the Time to *Jo.* they must subject,
N o other Project would these Men content,
O nly poor *Joseph* from them must be sent,
P osted away into dark *Egypt's* Land,
Q uite from his Country, yet in this, God's Hand
Right

R ight well is seen. Poor Joseph he became
 S o great in Egypt as to rule the same :
 T his was his Portion, he the Lord did fear :
 U nto Temptation would not yield, nor hear,
 W hat his Mistress unto him propose,
 Y ou see deny'd the same, and would not close,
 Z ealously bent 'gainst Sin, did her oppose.

XVII.

To Out-side Professors.

You great Professors, who Possessors are
 Of earthly Riches, but of Heavenly bare ;
 Why do ye thus, for Husks and Shells contend,
 Figures and Shadows, which must have an End ?

XVIII.

*A Call to the Old and Young, to
behold the Day of God, &c.*

TO Rich, to Poor, to Old, to Young, to all
 I sound Alarm, and with a loud Voice call,
 Awake, awake, rouse up, ye Slugs arise,
 Shake off the Dust, with Eye-salve 'noint your Eyes,
 That

That you this great and glorious Day so nigh
 Approaching, yea, now dawnd, may espy,
 In which God's Promises fulfilled are,
 Of which the holy Prophets did declare,
 How that i'th' latter Days the Lord would be
 A God to *Jacob*, his Captivity
 Return, and eke *Jerusalem*'s Wall rebuild,
 (I'th' Situation of a pleasant Field)
 And that Mount *Sion*'s holy Hill should be
 Above all Hills exalted in Glory,
 To which the Nations round about should flow,
 And many People say, come let us go
 Unto the Mountains of the House o'th' Lord,
 That he may teach us, and with one Accord
 We in his Ways may walk. From *Sion* shall
 The Law proceed, and God's Word unto all
 Within the New *Jerusalem* plain be heard,
 That he may reverenc'd be, obey'd and fear'd,
 Who shall judge Nations: Many he rebukes,
 And makes them beat Spears into Pruning-hooks,
 And Swords to Plow-shares; Nations shall not learn
 To war, nor lift up Hand to fight again.
 The Time draws near, these Things fulfill'd must be,
 And happy are they that these Things shall see.
 For Christ is come, Men's Lives not to destroy,
 But them to save; and this is cause of Joy:

He

He is not come to kill Men, but give Life,
 And free from that which is the Cause of Strife,
 That Men may live in Unity and Peace,
 And Amity ; and Wars and Bloodshed cease.

XIX.

*Concerning God and Christ bearing
 the Name of Light, &c.*

A Time of Darkness o'er this Land hath been,
 So thick, so dark, so gross, because of Sin,
 That Many People Truth will not receive,
 That God is Light nor in his Son believe ;
 Although the Scriptures amply do declare,
 That God and Christ the Name of Light do bear.
 And first concerning God, who all Things made
 By his eternal powerful Word, He said,
 Let it be so, and so it came to pass,
 That all in Heaven and Earth created was.

This God is Light, and in the Light doth dwell,
 As doth the holy Scriptures plainly tell :
 In many Places you may plainly find
 Who read the Scriptures with an humble Mind,
 And that his Son, our Christ, who is the Lamb,
 Is call'd the Light, who from God's Bosom came

To

To lead Man up to God out of the Fall,
 In which through Sin, we are concluded all;
 And so through Sin, in Death and Darkness be,
 Till by the Light of Christ we are set free,
 Who came to lead, all those that him obey,
 Out of the Night, into the perfect Day.

O blessed Day ! O glorious Day of Light,
 Which conquers Darkness, and expels the Night.
 Blest be the Time, in which thy Day Star bright,
 And Morning Redness of eternal Light,
 Our Hearts did visit, and thy splendid Rays
 Reveal the Glory of these latter Days,
 In which the Lord of Hosts, our God most high,
 According to his Promise, doth draw nigh
 Unto his People, and their King will be,
 And by his powerful out-stretch'd Arm set free,
 His Sons and Daughters, who long Captives were
 Under oppressing *Pharob*, and did bear
 The heavy Yokes, oppressing Burdens, and
 Increasing Tasks of black dark *Egypt*'s Land.

XX.

Of Divine LOVE.

What shall I say of *Love*, the chiefest Good ?
 'Tis Bread of Life, the Soul's Celestial Food.
 The blessed Mansion of Eternity,
 The Residence, and Dwelling of the high
 And lofty One ; the *New-Jerusalem* bright,
 Fill'd with that glorious Splendor and great Light,
 Which doth the seven-fold Light o'th' Sun transcend,
 Which Light transparent, never shall have End.

O Depth of Love, and boundless Ocean wide !
 Under the shadow of thy Wings us hide :
 And keep us, Lord, in perfect Rest and Peace,
 Shower down thy Mercies, make all Discord cease ;
 Reveal thy Light, thy glorious Truth make known,
 And by thy conquering *Love* bind all in one,
 That in an Oneness, all may sing amain,
 Jebovah, King on Earth, in us doth Reign.

XXI.

An Exhortation to dwell in Love.

Well Friends in Love, and then no Strife will be ;
 Nay, nor Contentions, but an Unity :
 For Love in all Things doth for Oneness call,
 Thinking no Evil, but pure Good to all ;
 Yea, Love is God, and God is Love and Light,
 Fulness of Pleasure, Joy and great Delight ;
 Dwell ye therein, and ye shall witness, Friends,
 Such sweet Enjoyments can't be writ by Pens :
 For since the Lord in Mercy hath made known
 This Dispensation of his Love, and shown
 To me its Virtue, and choice Nature pure,
 To ye with Boldness, this I dare assure,
 That Love's the highest Dispensation, yea,
 That ever hath, or will dispensed be.

XXII.

Christ the true Light.
Christ the Son of God's Love.

Well in Light, and there true Love will be :
 Dwell in true Love and great Light ye shall see :

For in the Light, there true Love doth abound,
 And in the Love, there true Light may be found :
 For Light and Love, tho' they seem two by Name,
 Yet one in Substance, and in Truth the same.

XXIII.

A Salutation of Love to J. C. &c.

Dear Friend J. C. with true unfeigned Love
 I thee salute, which in my Heart doth move
 Tow'rs thee, and all our tender Friends most dear,
 Whose Minds are staid on God, in his pure Fear
 Feel me, dear Friend, a Member joyntly knit
 To all, in Christ, in heavenly Places sit ;
 And here to Friends no Stranger would I be,
 Though they my Face, as outward, ne'er did see.
 For truly Friend, I dearly love and own
 All travelling Souls, who truly sigh and groan
 For the Adoption, which sets free from Sin,
 And works Redemption, from that State wherein
 The Prince o'th' Power of Darkness long did reign ;
 But blest be God the Time's at Hand, a Chain
 In utter Darkness must his Portion be,
 There to be bound, and never more set free.

XXIV.

XXIV.

Concerning bearing the Heavenly Image.

O ! All the Riches that are here below,
 Pomp, State and Glory, Man esteemeth so:
 What is it all ? If I it once compare
 Unto a Child, that doth God's Image bear,
 But Dross and Dung, yea, filthy Dirt and Mire,
 To purest Gold refined in the Fire !
 How can I then but dearly love and own
 Those precious Members, which are Bone of Bone,
 And prize their Presence, and Enjoyment more
 Than Butts of Wine, and Oyl, and Barns of Store ;

XXV.

Concerning a Righteous Man's Work. &c.

The Man that lives in Sin, walks in the Night,
 And spends his Days in Darkness not in Light.
 A Righteous Man his Works to Life do tend,
 But Wicked Men their Minds to Strife do bend.

Avoid the Ways of Satan, they're not right,
 But trace the Steps o'th' Just, which shine as Light.
 Comfort the Comfortless in Time of Need ;
 Distribute to the Poor, and Hungry feed.

XXVI.

*A Complaint against NEW-
ENGLAND Professors.*

O Sad ! New-England, I have heard strange News
 Concerning thee : Why didst thou thus abuse
 God's Children dear, Male and Female ? Surely
 Their Blood thou flew, and hang'd, aloud doth cry
 Unto the Lord, who will avenge the same
 Upon thy Head, (a Record to thy shame)
 A shameful Thing indeed ! what shall I say ?
 You are the Stock of Cain : this was his Way.
 Your cruel Works, your hardened Hearts make known
 Your Babel great, must to the Earth be thrown ;
 Your Boastings high, like Gapernay tall,
 Must all come down ; your Pride shall have a Fall.
 You that so merciless and cruel were,
 The Vengeance of Almighty God must bear.

XXVII.

XXVII.

Concerning Persecution.

SInce Abel's Time unto this present Day,
 There is an Evil that has borne great sway,
 An Evil great, a horrid and black Sin,
 Call'd Persecution ; all that walk therein,
 What e're they say, profess or do pretend,
 By Persecution People to amend ;
 Yet none of them could ever make appear
 Coercive Means was a good Course to steer
 It ne'er did mend, but rather always mar,
 Who e'er harpt on that String, still made a Jar ;
 It is a hateful, foul, destructive Thing,
 To King nor People, it ne're good can bring ;
 The Work and Fruit thereof, as many write,
 Nought else produceth but an Hypocrite.
 I think it strange, why some should Pleasure take,
 And toil themselves, but Hypocrites to make.
 It is a Work that marks all in it are,
 With Mark and Badge of Satan, which they wear,
 The Mark o'th' Flesh, and Birth that's from below,
 A Badge with which all Persecutors go,
 For as it was, so still it is, I say, the Fleshy Birth
 The Fleshy Birth the Spirit's Birth would slay.

Nothing more certain is, the Mark and Seat
 O'th' wicked Whore, than Persecution great :
 Nothing the Mark of the false Church more plain
 Than Reformation per Force to maintain.
 Nothing more plain is writ in Letters red,
 Than Antichrist, where they Mens Blood do shed
 About Religion, and religious Things ;
 This is a Truth, Conviction with it brings,
 To all that sober, serious, moderate are,
 It is an Argument great Weight will bear,
 For Christ commanded, that the Wheat and Tare
 Should grow together, till the Harvest were,
 The Tares to be pluckt up he gave no leave,
 Lest that thereby the Wheat should Hurt receive.
 He also told to his Disciples all,
 When that from Heaven they would Fireocall,
 They did not know nor understand aright
 What Spirit they were of ; for his Delight
 Was, Mens Lives for to save, and not to kill ;
 For this End did he come, to do God's Will.
 He also said, when that you cursed are,
 Then you should bless ; when Persecuted, bear
 It patiently, and pray for Enemies,
 Do Good to those that hate you ; none despise,
 Because they are not now just as you are :
 The Time may come, they may God's Image bear,
 Though

Though now Adverse, Idolatrous and Vain,
 The Time may come, they Mercy may obtain ;
 If now their Way be False, Erroneous and
 Not Right, in Time, they Truth may understand.
 The best Way then, is still to let them live,
 And let your Light so shine, as it may give
 A better Understanding, that they may
 Receive the Truth, and walk in the right Way.
 After this Manner Christ his Scholars taught ;
 And those teach otherwise, their Doctrine's naught.
 They ne'er did learn it of the Light, the Lamb ;
 For Persecution from the Devil came ;
 'Tis he that sets Men to this Work, and they
 Shall of him have their Wages and their Pay.
 Therefore let none, that this bad Work attend,
 Expect good Wages in their latter End.
 Their Work is bad, and their Reward will be
 Gnashing of Teeth to all Eternity.
 Thus much concerning Persecution here,
 A Thing from which all Christians should keep clear.

XXVIII.

Another Prayer.

Lord God eternal ! by thy mighty Power,
 Preserve, I pray thee, in th' approaching Hour,
 Thy

Thy Lambs, thy Babes, thy little ones, yea, all
 Who in thee trust, and on thy Name do call,
 Support them (Lord) by thine out-stretched Hand,
 And give them Boldness valiantly to stand
 True Witnesses for thee, thy Truth and Light,
 And bear their Testimony in (Despite
 Of wicked Men, who wilfully oppose
 That saving Light, their Deeds of Darkness shows)
 'Gainst their false Worships and Idolatry
 Which holds the Seed in Sore Captivity,
 That so the Righteous Seed o're all may rise
 To praise thy holy Name, thou only Wife,
 To whom be Glory, Honour and Renown,
 Who only worthy art to wear the Crown.

XXIX.

Concerning the Philosopher's Stone.

Blest is that Man can want and can abound,
 And rest content in all States ; he hath found
 That precious Pearl, much hidden and unknown,
 Which may be term'd the Philosopher's Stone ;
 For it turns all to Goad, the chiefest Gold,
 What e'er it hapson, either Heat or Cold,

Sun-shine

Sun-shine or Rain, Riches or Poverty,
 Stripes or Reproaches, all Things well comply;
 And with this Stone so jointly mix and change,
 Its course most swift, throughout the World doth
 And by its sublime Virtue still convert (range,
 All Things to Riches, and great Joy of Heart.
 Press forwards, Chymists, and the Stone attain,
 For 'tis the *Summum Bonum*, and the Main
 Point of Religion and Divinity,
 Thus in God's Hand in true Content to lie,
 And at the Ordering of his mighty Power,
 With true Submissiveness, even every Hour,
 In still and quiet Resignation stand
 To his disposing Providential Hand.

XXX.

Concerning Covetousness.

THERE is a Sin too much liv'd in, P
 It many Cloaks doth wear;
 These Cloaks much us'd, and much abus'd,
 Are almost grown Thread-bare.
 The Rich Men yet these Cloaks will get,
 And wear them frequently,
 As if so be no one could see
 What under them doth lie,
Alas !

Alas ! Alas these Cloaks may pass
 Avarice to cover,
 Yet all won't do, to tell them true,
 Though wrapt over and over,
 This Sin which hath so many Cloaks,
 Is named Covetousness ;
 Here ye may see Idolatry
 In some great Things profess,
 Although this Sin so much liv'd in
 Be meer Idolatry ;
 Say what one will, they'll live in't still,
 'Tis Truth none can deny.

XXXI.

*Concerning Pride, Avarice and
Luxury.*

P ride, Avarice and Luxury, these three
 Are Evils great, avoided for to be,
 By all who Christ profess, and bear his Name ;
 His Life and Doctrine did condemn the same :
 Pride was the Evil, which did first prevail
 Misery (on all, through Adam) to entail.
 Pride and Self-love desires to grow so great,
 Pursues, and craves to know what is not meet ;
 And

And when obtain'd, it works a strange Exchange,
 Drives out from Paradise, on Earth to range.
 So Pride before Destruction goes, and all
 That are of Haughty Minds must have a Fall.
 Proud Man God did resist, and doth so still,
 But doth the Humble teach to do his Will.
 His Will then done, Man doth enjoy God's peace,
 Rests in his Sabbath, and from Sin doth cease.

Avarice is an Evil great indeed,
 Because from it all Evils do proceed.
 A Root of Mischief, 'tis Idolatry,
 A Sin from which we all should swiftly fly.
 But having touch'd on this great Sin before,
 The less need say, and so now pass it o're.

Luxury next is that of which I write,
 An Evil great t' indulge the Appetite.
 'Tis an Excess of Pleasure and Self-ease,
 With Christian Moderation ne're agrees.
 To say, what shall we eat, or drink, or wear?
 It was the *Gentiles* for those Things took care,
 But *Christ* to his Disciples thus did say
 Take ye not Thought; He shew'd another Way:
 First seek God's Kingdom, and His Righteousness,
 All other Things the Lord will add and bless,

By

By which those that Luxuriously did feed,
 And drink excessive, are reprov'd indeed.
 Indeed the same severe Reproof doth metit ;
 For those it use, strange Mischiefs shall inherit,
 Not only to their Bodies and Estates,
 But on their Souls brings Burdens and great Weights,
 Impaireth Health, it shortens Life, and still
 Unfits the Mind to do God's holy Will.
 And those in Luxury and Self-ease dwell,
 Forget God, so must be turn'd into Hell.

There's one Thing more to you I now may name,
 Apparels, first ordain'd to hide Man's Shame.
 And why of these should Men be proud, I pray ?
 And for what Reason should they be so gay ?
 Since the first Coat which *Adam* wore was spun
 By Sin, a Thread and Work hath all undone.
 Why then should Man use so much Cost and Care,
 His Lapse to show, thus trim the Badge to wear,
 As if to all he meets, he would impart
 His Innocency lost, and Pride of's Heart.

Well, this I say, Pride, Avarice, and all
 Luxurious Ways, sprung up through *Adam's Fall* ;
 And as Man comes to be restor'd again
 By *Christ*, these Sins are mortifi'd and slain.

But

But those live in such Evils and Excess,
Be no good Christians, what e're they profess.

XXXII.

Concerning Temperance.

TEmperance is a Virtue choice and rare,
(This Age) these Trees are scarce, such Fruit
This is an Age, Intemperance and Sin (doth bear,
Too much in Fashion are, too much liv'd in ;
An Age so strange, in which some strangely deem,
None can be Loyal, Temperance esteem.
Temperance seems as banish'd from our Land,
While Health's and Huzza's in repute doth stand.
Temperance yet good Men will highly prize,
It always was much valu'd by the Wise,
Because it leads in Ways, preserveth Health,
Ought more to be prefer'd than Earthly Pelf ;
The contrary, great ill Convenience brings ;
Most of Diseases from Intemperance springs.
Extreams ; Excess in Meat and Drink, annoy,
They hurt the Mind, and Body do destroy.
Therefore the best Advice that I can give,
Is Abstinence, not too much to receive.

More

More are destroy'd by Superfluity,
 And dye, than those through Want and Penury.
 Besides, the Sin is great, Men can't enjoy
 God's Mercies and his Blessings, but destroy
 And spend the Creatures on their sinful Lust,
 Offending God, provoking of the Just.
 To bring their Heads down low unto the Dust.

XXXIII.

Concerning Health and Happiness.

IF Health and Happiness thou wilt obtain,
 From Costly Food, Rich Dainties then refrain.
 If Health and Happiness thou highly prize,
 Not many Dishes use, Two may suffice :
 For many Sorts of Food not well agrees,
 Hinders Digestion, and breeds Crudities.
 The First Concoction then, if not made well,
 The next can't mend it, as Physicians tell.
 The meaner Food, and simple Diet plain,
 The Bodies Health most bravely doth maintain.
 An Healthful Bbdy and a quiet Mind,
 Amongst the Epicures, who can them find ?
 What Health or Strength, or Peace, or Quietness
 Can those enjoy; live daily in excess.

What

If Happiness in Health a Man may find,
Surely much Happiness in a clean Mind.

A Man whose Mind is holy, humble, pure,
A Treasure hath that always will endure.

God gives his Creatures unto Man to use,
But God's good Creatures many do abuse.
And on their sinful Lusts do spend the same,
Him they dishonour, and blasphemie his Name:

XXXIV.

Concerning the Cross of Christ.

THE Cross of Christ, the Power of God,
The Enmity doth slay,
And brings the Soul from Death to Life,
From Darkness to Light's Day.

The Cross of Christ, the Power of God,
O're Hell Gates doth prevail ;
Whoever in the same doth trust,

To help, it ne're doth fail.

The Cross of Christ, the Power of God,
To Jews a Stumbling Block,
Unto Believers precious is
Elect, their only Rock.

The Cross of Christ, the Power of God,

To Grecians Foolishness :

They after Earthly Wisdom seek,

But Folly do possess.

He that doth not take up Christ's Cross,

And bear it willingly,

Cannot be Christ's Disciple, till

Himself he doth deny.

The Cross of Christ preserves from Sin,

And all who with it dwell,

Are ransomed from Death and th' Grave,

And all the Powers of Hell.

True Christians love the Cross of Christ,

And highly prize the same;

They greatly do rejoice therein

To suffer for Christ's Name.

XXXV.

Concerning the Soul's Travel, &c.

There was a Time in Days by past,

When in my tender Years
I greatly cry'd unto the Lord,

To free me from my Fears.

My

My Fears and Doubts, and Questionings,

Which greatly did attend,

Lest that I should miss of that Way

Lead to an happy End.

That Way in which the Lord alone,

To serve I might be sure ;

That Way in which He's Worshipped,

By such whose Hearts are pure :

Who do the Face of God behold,

And see his Glory great ;

This was the Thing I more long'd for,

Than for my natural Meat.

Then as I cry'd, and sought the Lord,

The Right Way for to know,

The Lord was pleas'd in his due Time

The same to me to show.

But whilst among the Watch-men of

The Night I did enquire

The Way ; and my Beloved seek

Whom my Soul did desire ;

I could not find the Way, nor yet

See my Beloved dear,

Till past blind Guides and Watch-men of

The Night I was got clear.

One cry'd, lo here, and one, lo there,
 One that's the Way, one this:
 So I still here was in great Fear,
 Lest Right Way I should miss;
 For all their Sounds Uncertain were,
 Their Trumpets did not blow,
 So as to give a certain Sound,
 And Right Way for to show.
 For all their Sounds, and Cries, and Calls,
 Were unto Things without,
 Wherein no Certainty was found
 For to resolve my Doubt:
 Then I remember'd Christ foretold,
 When some lo here, shall say,
 And some, lo there, then go not forth
 After them in their Way.
 For Heaven's Kingdom is within,
 And who the Way would find,
 Which unto Rest and Peace doth lead,
 Turn inward must his Mind.
 For what is to be known of God,
 Within is manifest;
 And till the Mind be inward turn'd,
 None finds the Way to rest.

For

For till unto the Light within,
 And Gift of God's Grace free,
 The Mind and Heart of Man be turn'd
 The right Way, he can't see.
 Therefore the great Concern of all,
 Who after God do seek,
 And long to know his Way and Truth,
 Is to be low and meek.
 For those who Meek and Humble are,
 The Lord will teach his Ways,
 And raise them up by his great Power,
 For to shew forth his Praise :
 And as the Lord in Mercy did
 To me his Truth reveal,
 So I will publish loud the same,
 And not the Truth conceal.
 Because I know the living God
 Would all the Truth should know,
 And none perish for want thereof,
 Nor to Destruction go.
 For God that did all Nations make
 Of one Blood, for to dwell
 Upon the Face of the whole Earth,
 Wills none should go to Hell.

He made not Man to be destroy'd,
 But for a better End,
 Namely, to serve and Worship him,
 And on him to depend,
 The Purpose of Almighty God,
 Was Man might glorifie,
 And honour his Creator great,
 To all Eternity.
 And not to live unto himself,
 Nor Satan serve in Sin,
 With Lust o'th' Flesh, or Lust o'th' Eye,
 Nor Pride of Life live in.
 For such Things they are not of God,
 But of the wicked World;
 And all that from them been't Redeem'd,
 Must in the Pit be hur'd.
 Now to the End that all Mankind
 Might answer God's Design,
 He his good Spirit freely gives,
 And those to it incline
 Their Ears, and hearken what it faith,
 And do the same obey,
 Besure therein they cannot Err,
 Nor miss God's perfect Way.

The

The Way of Light, the Way wherein

The just Men all did go,

The Way of Life, the Way of Truth,

The right Way all do know,

Who walk therein, it is the Way

That leads to Peace and Rest,

The Just Man's Path, a shining Light,

All walk therein are blest.

This is the Path *Abel* trod in,

And *Abraham* also ;

Our Fathers *Isaac* and *Jacob*

In this same Way did go.

It is a Way the Vultur's Eye

Can't see ; no Ravenous Beast

Can tread, or set a Foot therein ;

Nay, nor no Hireling Priest.

It is a Way, for Ransom'd Ones

From the Earth are Redeem'd ;

Those walk therein are joy'd of God,

Though by Men dis-esteem'd,

Blest be the Time in which this Way

And Day-light did appear,

Which leads to God out of all Sin,

And frees from slavish Fear.

And frees from Wrath and Vengeance sore,
 For Evil Deeds is due ;
 Which is the Portion o'th' Unjust,
 The Scriptures plainly shew.

Blest be the Time in which this Way
 And Truth and Light did shine
 To th' Satisfaction of my Soul,
 That for the same did pine.
 I hungered after Bread of Life,
 And thirsted for Drink sore,
 That Bread and Drink which who receive,
 Ne'er hunger nor thirst more ;
 That is to say, for other Food,
 Or other Drink, but still
 They daily pray unto the Lord,
 Thereof to have their fill ;
 For they that hunger, and do thirst
 For Righteousness most pure,
 Are blest of God, and shall receive
 Mercies that will endure.

And now the Goodness of the Lord,
 In making known his Way,
 And gathering out of the By-Paths,
 Where many go astray.

And

And feeding of my hungry Soul
 With Bread, and Peace, and Rest,
 Doth me constrain still to declare,
 His Name for ever blest,
 Who has done more for my poor Soul,
 Than I could ask or think,
 'Tis said in Times of Ignorance,
 (By past) the Lord did wink ;
 But now the Lord to all Men calls,
 (Repentance for to make, ~~and know well~~
 And from their sinful Ways return,
 Or else go into th' Lake. ~~beingsque to H~~ **W**
 'Tis not he that Lord, Lord, shall say,
 But he that doth God's Will,
 And through great Tribulations goes,
 Shall stand on Sion's Hill,
 With Harps in Hand, singing aloud,
 Praises to God most High.
 Such they love not their Lives to Death,
 But for the Truth can die.
 And those that can die for the Truth,
 And for Truth lose their All,
 They are the Sons of the most High,
 And have obey'd his Call. ~~Business qmngent b~~ **They**
~~and~~ **W** ~~or b~~ **W** ~~and~~ **W** ~~and~~ **W**

They are a chosen People, and
A Generation pure,
A Royal Priesthood unto God,
That shall for aye endure.

XXXVI.

*Concerning the breaking forth of
the Word and Power of GOD.*

When God appeared in his Power,
In his great Love and Light,
And to the Sons of Men made bare,
His glorious Arm of Might:
When by his Word he brake their Hearts,
Which hardened were by Sin,
And clear'd their Understandings dark,
By Light shining within;
Then did they feel, and see, and know,
And understand aright,
That all the Works which they had wrought
Were but toiling i'th' Night:
Though they did Read, and Pray, and Preach,
And frequently attend
Duties and Exercise (so call'd)
From Week's End to Week's End.

Yet

Yet being err'd in Mind from that
 Which is the Ground, wherein
 All Sacrifice accepted is,
 Which from the same doth spring;
 To wit, the Spirit of the Lord,
 And Gift of his free Grace,
 Without the which none can approach
 To God, nor see his Face.
 What e'er such said, or thought, or did,
 It sinful was and vain,
 Their Offerings did no more please God,
 Than if a Dog were slain.
 And when by Light, and Truth, and Grace,
 These Things were understood,
 Then from Self-acting they did cease,
 For that could do no good,
 And into Silence they were brought
 On God alone to wait,
 That in that Way they now might go,
 Which Narrow is and Strait.
 And in those pleasant Rivers swim,
 Where no Galley with Oars,
 Nor gallant Ship can pass thereby
 I'th' Channel, nor near Shores.

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Where Self no Reputation hath,
 But Man's Will must be slain,
 And all the Glory of proud Flesh
 Into the Dust be lain ;
 Where all Flesh must be silenced,
 And Death not dare to speak ;
 No Woman in Transgression here,
 Nor Man i'th' Fall so weak,
 But only they whose Hearts the Lord
 Prepares, whose Tongues also
 The Lord hath touch'd with a live Coal,
 None else his Praise can show.
 And till the Lord doth touch their Hearts,
 And open their Mouths wide,
 In pure Retiredness they wait,
 In Silence they abide,
 And when in Silence they do wait,
 And on the Lord attend,
 To do what he commandeth them,
 And go where he doth send,
 They do not speak until they feel
 His Word, which is a Fire
 Within their Breast to burn, as they
 To him their Minds retire.

Some then offended are here-at,
 When they thus on God wait,
 And say, no Profit can be known
 In such a silent State.
 What Benefit can be (say some)
 When none do Preach nor Pray,
 But Dumb and Silent do remain,
 It may be all the Day ?
 Thus they who call their Tongues their own,
 Too much can Prate and Talk,
 And gird themselves, do as they list,
 And where they please will walk,
 But such as know the Lord to gird,
 And lead them in that Way,
 In which they would not go, when they
 Formerly went astray.
 They dare not speak their own Words then,
 Their Tongues are not their own ;
 That Member so unruly was,
 A Taming Time has known.
 Then as the Work of God is wrought
 Upon the Heart within,
 And Tongue is tam'd, by that great Power
 Which frees the Soul from Sin :

Such they can open wide their Mouths,
 God's Works for to declare,
 And what they meet with for the same
 Inable are to bear.
 For they are past the Fear of Man,
 The Lord alone they fear,
 And Preach the Gospel-Power, that all
 The Sound thereof may hear,
 Instant in Season they are found,
 And out of Season too,
 Alway in readiness the Will
 And Work of God to do.
 And if by some they are forbid
 Thus to Preach in Christ's Name,
 More bold, and more courageously
 They do declare the same.

The more the Truth opposed is,
 The more the Truth doth thrive,
 Like *Camomile*, the more opprest,
 The more it doth revive.
 Truth may be blam'd cannot be sham'd ;
 Truth stronger is than all,
 And all that dwell therein shall stand,
 When *Babylon* shall fall.

*Mystery Babylon the great,
Mother of Harlots, the
Like to a Mill-stone shall be thrown,
And cast into the Sea.*

XXXVII.

Concerning God's Powerful and Glorious Presence.

THE Presence of the Living God,
And working of his Power,
Doth rend the Rocks, and scatter Clouds,
His Name is a strong Tower,
To which the Righteous fly apace,
And there in Safety dwell ;
It also precious Ointment is,
The Virgins wise can tell.
The Presence of the Living God
Is comfortable, and
Great Pleasures are for ever more,
Enjoy'd at his Right Hand :
In his pure Presence there is Life,
And Peace, and Joy, and Rest,
And those that do not know the same,
What they enjoy an't blest.

The

The Hills flow down, the Mountains move,
 The Earth doth reel and shake
 At the great Presence of the Lord,
 Who all the World did make ;
 Therefore the Presence of the Lord,
 From it where can Man fly ?
 If he descend into the Deep,
 Or mount up to the Sky ;
 Or do the Wings o'th' Morning take,
 And to the Earth's End go
 The Presence of the Lord is there,
 Man's Thoughts to him to show.
 The Lord, the mighty God of Hosts,
 For so is call'd his Name,
 Who did the Mountains form, the Winds
 Create, and all Things frame.
 The Upright in his Presence dwell,
 And Thanks to him do give,
 For Mercies that from Time to Time
 From him they do receive.
 But those that Walk in sinful Ways,
 And in Uncleanness dwell,
 Shall from the Presence of the Lord
 Be driven into Hell.

XXXVIII.

*Concerning Maintenance for the
P O O R.*

IN Antient Days, as we may read
 In *Deuteronomy* plain,
 The Lord ordain'd Ways and Means,
 The Poor for to maintain.
 Yea, he took Care, and gave strict Charge,
 The Poor Reliev'd might be.
 As also in *Leviticus*
 We may both read and see ;
 And in the Book of *Samuel*,
 God made both Rich and Poor ;
 He lifteth up and bringeth low,
 Let all his Power adore.
 The Persons of the Princes great
 Accepteth not the Lord,
 Nor more regards the Rich than Poor,
 He made both by his Word.
 The Rich, who do the Poor despise,
 And Needy Ones disdain,
 The Time will come, that all their Wealth
 Can't free them from their Pain.

The Expectation of the Poor

Shall perish not, nor fail,
 Though wicked Men them persecute,
 And in Pride them affail.

The Proud lay wait to catch the Poor,

Their Eyes are priv'ly set ;
 The Needy they seek to ensnare,

And take them in their Net.
 But they are blest who do the Poor

In their Distress consider,
 And help the Needy in their Straits,

Their Leaf shall not soon wither.
 The Lord will certainly maintain

The just Right of the Poor,
 The Cause of the afflicted Ones,

For aye and evermore.

Although his Neighbours hate the Poor,

And Brethren him despise,

Much Food is in his Tillage, and

A Blessing on it lies.

Whoever do the Poor Oppress,

And to them are unkind,

They do dishonour God, them made,

I' th' Scripture we so find.

We

We also Read, that Man is blest,
 Hath a bountiful Eye,
 Because his Bread unto the Poor
 He gives when they do cry:

The Churl doth ill Devices make
 For to destroy the Poor;
 And them to slay with lying Words,
 That they may rise no more.
 The Person Vile no more shall be
 A Liberal Man esteem'd,
 Nor yet the Churl thought Bountiful,
 It must not be so deem'd.
 The Poor that walk in Uprightnes,
 And in God's Fear do dwell,
 Are better than the Rich, Perverse,
 Whose Ways lead down to Hell.
 He that unto the Poor doth give,
 Shan't lack in Time of Need;
 But he that hides his Eyes shall have
 Many a Curse indeed.
 Doth not the God of Heaven and Earth
 The Poor of this World chuse?
 Doth not the Lord reject the Rich,
 No Kindness to them shews?

The Rich and Poor together meet,
 The Lord them both did make,
 And though the Rich regard them not,
 God for them Care will take.

XXXIX.

*Concerning the Uncertainty of
 Worldly Riches.*

AS doth the Eagle soar aloft,
 And tow'rds the Heavens fly,
 So Riches to themselves make Wings,
 Gone from us by and by.
 No Certainty nor Confidence
 A Man can in them have :
 His precious Soul they can't Redeem,
 Nor Ransom from the Grave.
 Those that them eagerly pursue,
 And to grow Rich make Haste,
 Do oft into great Mischiefs fall,
 And Heritage lay waste.
 Therefore 'tis good, content to be
 With what the Lord doth give,
 And whether thou be Rich or Poor,
 Still in God's Fear to live.

Man's

Man's Happiness and Life don't stand

In his Abundance great ;

Therefore let all contented be,

Not wanting Cloaths and Meat :
For who so to Content is come

A Treasure hath before
That Man whose Barns are fill'd and throng'd,

So full they'l hold no more.
The Cares and Riches of this World,

The Good Seed oft doth choak ;
When some grow Rich, then they grow High

And so cast off Christ's Yoke.

Therefore said Christ, How hard it is

For those have Riches store

Into God's Kingdom for to go ?

More easy for the Poor.

How sorrowful it made th' Young Man,

Christ said lack'd one Thing more,

Which was to Sell all that he had,

And giv't unto the Poor,

And thou in Heaven Rich shalt be,

And come and follow me ;

But having great Possessions here,

How sorrowful was he ?

More easy for a Camel 'tis
 A Needle's Eye go through,
 Than for a Rich Man, as saith Christ,
 God's Kingdom get into.

The Widow's Mites, which she cast in,
 The Treasury was more
 Than all the rest, what they cast in
 Of their abundant Store.

XL.

*A Lamentation and Warning for
 England.*

OH, England! England! surely now
 Thy Case is very sad,
 When many in thy Borders are
 So Wicked grown and Bad;
 That at good Men they make a Scoff,
 At Purity deride,
 Disdain the Name of Holiness,
 Exalted in their Pride.

1704

Conteinn

Contemn the Worship of the Lord

In Spirit and in Truth;

This is a State to be lament,

In old Men and in Youth.

Because of Oaths the Land doth mourn,

Swearing is grown so great,

Damning and Sinking may be heard

Too frequent in the Street.

Cursings, Plague-rot, and God-confound

So commonly are used,

With Gluttony and Drunkenness,

God's Mercies are abused.

Moreover and Besides all this,

Wicked Informers are

By some too much encouraged,

Christ's Flock to rend and tear,

Their Goods to Spoil, Houses to Rife,

And them in Prison cast,

And go on still to work that ill,

Will Ruin bring at last.

But if these Things encourag'd be,

And no stop put thereto,

The End will but Destruction bring,

And Nation quite undo,

For certainly the God of Truth,
 That doth in Heaven dwell,
 His great Displeasure will make known,
 For such Things, I foretell.
 But though to thee I tell the same,
 Yet some will not regard,
 But still will mock at Warnings fair,
 Their Hearts are grown so hard,
 Ere long the Time will come, in which
 A Reckoning God will make,
 With them that do his People wrong,
 And from them their Goods take.
 'Tis not for Evil they have done,
 But only and alone
 For worshipping and serving him,
 Who is the Holy One.
 Yea, certainly the Thing is strange,
 Did you the like e're hear,
 If one do either Preach or Pray,
 He Fined is severe ?
 And if one neither Preach nor Pray,
 But with God's People meet,
 Although in Silence they remain,
 In Meeting-House or Street ;
 Then

Then this is deem'd a Crime so great,
 Some say they won't it bear :
 And threaten if they stand i'th' Street,
 A Riot they will swear.
 They chuse not in the Street to stand,
 But forced by Constraint
 Out of their hired Houses, then
 To meet i'th' Streets are faint.
 In Peace and Quietness to stand,
 Upon the Lord they wait,
 That so their Strength renew'd might be,
 And bettered in their State.
 For this they know, their Duty is,
 Assembled for to be,
 And wait upon, and worship God
 In true Sincerity.
 And God, the Searcher of all Hearts,
 He their Intent doth know,
 That for no other End they Meet,
 And to Assemblies go.
 They are a People principl'd,
 Their Practice has made known,
 No Wrong to do, nor seek Revenge ;
 Good Will tow'rds all they've shown.
 Their

Their Principle and Practice is,
 Superiors to obey,
 And do those Things which they require,
 Wherein God don't say Nay.
 But if it happen to fall out,
 Some Things they are enjoin'd,
 The Lord contrary-wise requires,
 I'th' Scriptures ye do find.
 It better is, God to obey,
 Than subject be to Man;
 To this all good Men do agree,
 Let rest say what they can.
 Their Meetings are religious, and
 Most Peaceable and Quiet,
 And yet some Vile ungodly Men
 Swear thus meeting, a Riot.
 Where nothing Riotous appears
 In Words, Deeds, nor Intent,
 And yet they'l boldly swear the same,
 So wickedly they're bent.
 But certainly the Time's at Hand,
 God will his Children dear,
 That serve him uprightly in Truth,
 From all false Charges clear.

1667

And

And they that wrongfully accuse,
 And hate them without Cause,
 Shall bear his Righteous Judgment fierce,
 And Rigour of his Laws.
 Who Rigorous to his Lambs have been,
 Severe beyond all Reason,
 Conspirators against the Lamb,
 And guilty of High-Treason.
 They at his Bar of Justice then
 Arraigned all shall be,
 And Sentence from the Judge receive
 For their Iniquity.
 Depart from me, ye Workers of
 Iniquity and Sin
 Unto the Place prepar'd of old,
 Tophet is call'd, wherein
 The Worm ne're dies, and Fire burns
 Exceeding hot and fierce ;
 A Flame of Brimstone kindleth it,
 Where Piles of Wood's not scarce.
 In everlasting Torments they
 Their Teeth shall gnash with Pain :
 In Chains of Darkness they'll be bound,
 Not to be free'd again.
Therefore

Therefore to those that Persecute
 The Righteous and the Just,
 I say, repent, before God say,
 Depart from me, ye Curst ;
 For if Repentance ye dont know,
 And from these Evils cease,
 Then into Thraldom must you go,
 Ne're more to have Release,
 And what you have to good Men done,
 And that without just Cause,
 The same to you shall measur'd be,
 By those contemn your Laws.

Oh ! that my native Country-Men,
 And Subjects of this Realm,
 To Moderation might incline,
 And those set at the Helm,
 The Cry of the Oppressed, and
 The Case of all the Poor
 Would hear, and those in Goals now lie,
 To Freedom would restore :
 And grant to all the *Israelites*
 Free leave to serve the Lord,
 And go to *New-Jerusalem*, to
 Praise him with one accord.

Then

Then Blessings from above will come
 Upon this Nation great :
 The Nations round about shall all
 Not only hear, but see't.
 When Truth and Righteousness prevails,
 Justice and Judgment too,
 The Want of which, where e're it be,
 That Nation will undo.
 Where Judges for Reward, do Judge,
 More than the Case o'th' Poor,
 The Righteous Judge of Heaven and Earth
 Will judge with Vengeance sore.
 Where Priests that Preach are Hirelings found,
 And tear the Wool from Sheep,
 They Shepherds are, void of God's Fear,
 Not fit his Flock to keep.
 And God whose Eye goes to and fro,
 And all Things doth behold,
 His Controversy with them's great :
 As Prophets said of old.
 That Light is come, and now doth Shine,
 False Teachers doth discover ;
 And it must break forth more and more,
 And spread all Nations over,

For

For to discover *Babylon*,

And all her Merchants great,
 That so the Whore may reign no more,
 But come down from her Seat,
 She long has sate and Reign'd as Queen,
 No Sorrow she would see,
 But now the Time's at Hand, in which
 Will come her Destiny.
 She long the Blood of Saints hath drunk,
 'Cause from Truth they'd not turn.
 But now the Kings shall hate the Whore,
 Her Flesh with Fire burn.

XLI.

Concerning Mercifulnes.

Merciful Men, who Mercy do extend,
 Shall obtain Mercy in their latter End,
 But wicked Men, who Cruelty devise,
 The Poor oppress, and Needy do despise,
 Shall know a Time, when Mercy they will crave,
 But Judgment without Mercy they will have,
 What Measure Men to others meet will be
 Met unto them again most certainly.
 The Lord is merciful, most gracious, and
 For to be merciful, is Christ's Command.

The

The Lord is holy, Holiness therefore
 Becomes all those him worship and adore.
 For without Holiness none can him see,
 Nor serve and worship him acceptably.
 The pure in Heart with holy Hands and Voice,
 Can praise the Lord, and in his Name rejoice.

XLII.

A Triple Plea.

Law, Physick, and Divinity,
 Where at jar, could not agree,
 To prove their Right, which of all **Three**
 Should have Superiority.

The Law pleads, it preserves Mens Lands,
 And keeps their Goods from ravenous Hands,
 Therefore of Right challengeth he
 To have Superiority.

Physick prescribes Receipts for Healthy
 Which Men prefer before their Wealth,
 Therefore of Right challengeth he
 To have Superiority.

Then

Then steps up the Priest demure,
 That of Men's Soul's takes Care and Cure,
 Therefore of Right challengeth he
 To have Superiority.

XLIII.

A Triple Plea.

Let Judges judge this Triple Plea,
 Then Lawyers shall bear all the Sway,
 Let Empiricks their Verdict give,
 Physicians most of all shall thrive.

Let Bishops be Judge in this Case,
 Then Priests shall have the highest Place,
 Let honest, sober, wise Men judge,
 Then all these three away may trudge,

For let Men live in Peace and Love,
 The Lawyers Tricks they need not prove,
 Let Men forbear Excess and Riot,
 They need not live by Physick's Diet.

Let

Let Men attend what God doth Teach,
They need not care what Priest doth Preach:
But if Men Fools and Knaves will be,
They shall be Ass-rid of all Three. *T. C.*

XLIV.

Some Lines written by J. C.

THE Day of God doth now draw nigh,
From which the Wicked fain would fly,
Which Day discovers all their Deeds,
And plainly shews they are but Weeds,
And fit for nothing but the Fire,
And to be burned in God's Ire,
Who now will throughly purge his Floor,
And save the Wheat for evermore.

Christ is the Door, he is the Way,
Where all should walk, where none can stray,
Turn in thy Mind without delay,
That thou may'st joy in God's pute Day.

To God most High, Antient of Days,
My Soul aloud doth sound forth Praise:
This is the Thirsting of my Heart,
That God his Love would more impatt.

G

My

My Soul doth magnify the God of Light,
 For my Redemption great out of the Night;
 Blessing and Praise to him for evermore,
 Who hath inrich'd me with his heavenly Store,
 And gave me Entrance in by Christ the Door,
 To dwell with him now, and for evermore.
 Glory and Praise be unto God, I say,
 Who brought me from the Night into the Day.

XLV.

How fresh and green Things are in Time of Spring
 How sweetly then the Turtle Dove doth Sing.
 A heavenly Song of Praises pure I hear,
 The Time of my Redemption now draws near,
 Praises pure, Praises unto God for ever,
 Who by his Word my Soul from Sin doth sever,
 And fit the same, to enjoy endless Life,
 By perfect Freedom from all Jars and Strife,
 To live in Peace, and in a joyful State,
 With Christ, my Head, my Portion, and my Mate.
 Now I no longer in the World may dwell,
 To me to live therein, seems like to Hell.
 The Course of the whole World, which lies in Sin,
 Too much therein I heretofore have been,
 But now my Life it stands in God most pure,
 And here, O Lord, let me for aye endure.

And

And when that Satan did draw out my Mind,
 I oft did in me hear a Voice behind,
 Which said to me, keep to the Good within,
 For by it thou may'st be preserv'd from Sin :
 Keep to its Teachings, and mark the Effect,
 For by its Power, all Sin thou may'st reject ;
 Of this thou need'st in no wise for to doubt,
 For by its Power the Devils are cast out,
 And that State known, that's always pure and clean,
 Wherein no Spot nor Wrinkle can be seen ;
 And here the Soul may now for aye Rejoyce,
 And praise the Lord with a pure holy Voice.

The Lord hath often knocked in my Breast,
 That my immortal Soul might have its Rest,
 And be Redeem'd from all that hath opprest,
 To have my Life in Freedom, which is best.
 And so know Death through Life destroyed quite,
 And Mortal cloathed with immortal Light.

XLVI.

THE Day of God most holy is and pure,
 Which Day and Light the Sinner can't endure ;
 He hates the Light appearing in his Heart,
 Because the coming of it is his Smart ;

For as an Oven, it will fiercely burn
 All that is bad, and to Truth will not turn ;
 Yea, all that is in Man, it now will try,
 And all that is impure, must surely die,
 And be consum'd, as with a burning Fire,
 And be destroyed in God's dreadful Ire ;
 So only that which can the Fire endure
 Shall stand, and so come forth holy and pure ;
 And shall be crowned with a Crown of Life,
 Prepared as a Bride, and the Lamb's Wife.

Therefore ye Sinners hear, lest that you die,
 The Voice of Christ, God's Son, with him comply,
 Who is the Saviour great, and kis him strait,
 And to him bow before it be too late,
 And take his Counsel, for I plainly tell,
 Those that reject the same, go down to Hell.
 Therefore with Speed, come turn your Minds within,
 Obey that Voice which doth reprove for Sin,
 And say, This is the Way, come walk in it,
 That you with me upon my Throne may sit :
 Go not therefore in Ways and Works of Evil,
 No longer live in Sin, and serve the Devil,
 But follow me in those Ways that are pure,
 For dark and sinful Ways I can't endure ;

My Soul in all Respects doth loath the same,
 Those walk therein, dishonour God's pure Name :
 My Counsel heed and do not run before,
 Incline not to the Spirit of the Whore,
 Her Cup of Wine, is Fornication great,
 Vials of Wrath shall come upon her Seat.

XLVII.

THe Lord doth feed his Flock and give them Rest
 In pleasant Pastures, where they richly feast,
 And drink of Shiloe's Brooks that run so clear,
 For they only, the living God do fear ;
 They hear his Voice, and do his Will aright,
 In Holy Things their Souls have great Delight.
 But this unto the Sinner seemeth strange,
 Whose great Delight in Darkness is to range
 And rove about, and from the Good to raven,
 Walking in sinful Ways, yet hope for Heaven,
 'Tis a false Hope, the Hope o'th' Hipocrite,
 It leads not out of Darkness into Light ;
 Therefore that Hope, I say, trust to no more,
 But come to Christ within, the Hope, the Door ;
 Come from that Place where Satan has his Station,
 Enter the Kingdom through great Tribulation ;

For all that will live godly in Christ, they
 Shall meet with Persecution in their Way ;
 But God preserves the Humble and the Meek,
 The Proud and Persecutors Head he'll break.
 Therefore thy Neck subject unto Christ's Yoke,
 Fear not, thy Bands, though strong, shall all be broke,
 His Yoke is easy, Burden light, and shall
 Give to thee Rest, and bring out of the Fall,
 Into that Way, which narrow is and strait ;
 Bow to his Yoke before it be too late.

J. C.

XLVIII.

*Some Lines written by the Author
 in the Time of his Imprisonment.*

Oft-time before, as well as now, have I
 Been into Prison cast, fast there to lie ;
 But not for Ill, or Wrong done unto any,
 'Tis only for Religion, that with many
 More of God's Lambs and Babes immortal born,
 I suffer Hardships, with Reproach and Scorn ;
 Number'd amongst Transgressors, yet we are
 As Loyal Subjects as the Earth doth bear :
 We love our Prince, and heartily do pray,
 Peace and Tranquility attend his Day.

W.

We oft in publick, also privately
 Do pray for all are in Authority.
 We are no Plotters, ne're did we Rebel,
 This is a Truth, Experience large doth tell ;
 When Persecuted, Fin'd, Imprison'd, and
 Our Goods are spoil'd ; Sufferings on every Hand
 Attend us ; then we do repose and rest
 Within the Harbour of God's tender Breast,
 And bear our Losses, Crosses, Tryals, all
 Whate'er to us is suffer'd to befall ;
 We with Content in Innocency stand,
 Committing all to God's protecting Hand,
 Believing that in Time it will be seen,
 That we most wrongfully have Sufferers been ;
 And not as busy Bodies, ne'er will we
 With evil minded Men concerned be ;
 Our peaceable Behaviour plain doth show,
 The Principles from which our Actions flow,
 Proceed from CHRIST the Root of *jes*, the Bright,
 And Morning Star, the Son of GOD, the Light,
 And Saviour of the World, who came to seek
 And save Mens Lives, the lowly one and meek,
 Who left us an Ensample, and all they
 That tread his Steps are blessed in their Way ;
 He suffer'd on the Cross, Reproaches bore,
 Was Spit upon, a Crown of Thorns he wore,

And perfect through great Sufferings was he made,
 As Paul in his Epistle plainly said,
 He was a Man of Sorrows, well (we see) viii. 13. 14.
 Was he with Griefs acquainted, (so are we) viii. 13. 14.
 He bore our Sins upon the Cross, and all
 Are sav'd by him, that on his Name do call; viii. 13. 14.
 And as he suffer'd by the wicked World,
 So is our Portion to be tos'd and hurl'd viii. 13. 14.
 From Place to Place, from Goal to Goal, as though
 They would the Work of God and Truth o'erthrow;
 But Truth is Truth, and Truth will still remain, viii. 13. 14.
 Though some that witness to it, may be slain.
 Yet all Truth's Testimony-Bearers, they
 Shall ne'er be able for to make away: viii. 13. 14.
 Indeed 'twas told of old, that some should be viii. 13. 14.
 Hal'd before Magistrates and Rulers: We viii. 13. 14.
 Have long and oft experienced the same, viii. 13. 14.
 That we must suffer for Christ's holy Name; viii. 13. 14.
 Well, 'tis his Gift to us to suffer too, viii. 13. 14.
 As well as to be made Believers true; viii. 13. 14.
 And as with him we suffer, though we die, viii. 13. 14.
 With him we live and reign eternally, viii. 13. 14.
 In that bles'd Mansion, where all Sufferings cease; viii. 13. 14.
 Fill'd with eternal Comforts, Joy and Peace; viii. 13. 14.
 Wherein the Morning Stars together sing viii. 13. 14.
 Praises to GOD, high Praises to their King. viii. 13. 14.

XLIX.

A Letter from W. L.

Dear Benjamin.

When Tidings of thy fresh Confinement came,
 My Soul, a living Member of the same
 Celestial Body, could not but partake
 Of what thou suffer'st for the Gospel Sake.
 Why do the Nations rage, and still conspire
 Against our GOD? Think they to quench his Fire?
 False Flames of Holiness they do put out,
 But *Israel's* Armies *Ashur* cannot rout:
 Their Blood's a Conquering Sword, which wounds
Galen can never cure with all his Art. (that Part,

But what's your Crime? Dissent from Man's Devotion;
 O *Luther*! *Luther*! Didst thou leave this Notion
 To thy Reformers? Were they to protest
 Against the Birds, yet force into the Nest?
 Away with such Soul-drivers, O my GOD:
 Drive out such Merchants with thy powerful Rod;
 Let no Dove-sellers in the Temple dwell,
 There's Room to buy the Truth, but not to sell.
 Thou

Thou writ'st moreover, that some Meetings were
 Disturbed by Informers. If they swear
 And tear for Money, Conscience is a Thing
 They neither know, nor fear its dreadful Sting ;
 Such Acts are Kin to Robberies : Say I so ?
 Yea, the King's Grammer taught it long ago.
 Pity these liveless Puppets ; treat them well ;
 Wisdom sees Wiers which make them huff and swell.
 Pray for them all : The Lord our God can turn
 Wrath to his Praise. When flaming Fires don't burn,
 Nor hungry Lyons bite ; then lofty Spirits
 Will condescend to look into the Merits
 Of Lamb-like Sufferers, and hate that Whore,
 Which thus provok'd them to oppress the Poor.
 Poor harmless Friends, that never did them wrong ;
 We'll be content : You shall sing *Moses's* Song.
 Be still ; when Princes feel your Innocence
 Throughout the World, they will be your Defence ;
 And Queens your Nurses : Faith beholds these Things,
 Which sweetens all our present Sufferings.

W. L.

The

L.

The Valiant Christian Soldier.

IF thou a Christian Soldier art,
 Then Valiant must thou be,
 And follow Christ, thy Captain great,
 Where'er he leadeth thee :
 And never fear, nor be dismay'd
 At all thy Enemies,
 Though *Gog* and *Magog* should appear
 Against thee for to rise.
 Thy Captain great, God's only Son,
 Will teach thy Hands to fight,
 And Arm thee with his holy Power,
 For to withstand their Might.
 He'll strengthen thee with Armour Proof
 Of Light, and Truth, and Grace,
 Which will preserve thee, and will make
 Thy Foes to fly apace.
 Stand fast therefore, and let thy Loyns
 With Truth be girt about,
 Put on thy Breast-plate, and be sure
 Take shield of Faith, no doubt

Thereby

Thereby thou shalt enabled be,
 To quench all fiery Darts,
 Of wicked Men ; the Spirit's Sword
 Will wound them in their Hearts.
 The Helmet of Salvation wear,
 Compleatly Armed stand,
 The Armour proof of Righteousnes,
 Have on Right and Left Hand.
 Be valiant for God's Truth on Earth,
 Give no Place to the Devil,
 Resist him, steadfast in the Faith
 Preserves out of all Evil,
 So shalt thou be Victorious, and
 A Conqueror more great,
 Than those that mighty Cities win,
 And Armies do defeat.
 The Weapons of thy Warfare then,
 No Carnal Weapons are,
 Thou wrestlest not with Flesh and Blood,
 But Prince o'th' Power o'th' Air.
 Thy Weapons mighty powerful are,
 Through God, strong Holds to fell,
 Most Noble Acts were done thereby,
 As doth the Scriptures tell.

Whole

Whole Kingdoms were subdu'd, we read in old yd
 Armies of Aliens fled, in side meq; boog.
 The Weak made strong, and some receiv'd
 To Life again their Dead. in snow abtoW sat
 The Violence of Fire quench'd, to bishud wT
 Escap'd the Edge o'th' Sword, do aginst bba
 These Things and many more were done,
 By th' Virtue of God's Word. d aginst reye aA
 Which is a living quickning Word, wlk lib ydself
 The Word of Power and Faith, in side a boQ oT
 More sharp than any two Edg'd Sword,
 For so the Scripture saith. in globo of bib-sh
 It is a Word that doth divide,
 'Twixt Soul and Spirit, and gl. ion. L'godo od
 Thoughts of thy Heart it doth discern, d. d. miv. oH
 And plainly understand. d. d. m. l. r. l. r. o2
 By this ingrafted Word of Faith
 Wonderful Things are wrought,
 By it the Powers of Darkness are
 Destroy'd and brought to naught. id. l. s. bba
 Without this, 'tis impossible, ed. m. w. m. d. bba
 The Living God to please, o. o. s. o. l. s. o. l
 And those with Meekness it receive, b. y. s. d. d. v.
 Their Souls from Sin it frees. ton. b. l. t. r. v.

By

By this the Elders in Days past
A good Report obtain'd,
By this an Understanding how
The Worlds were made is gain'd.
The Substance of Things hoped for,
And Things that are not seen,
Hereby are plainly evidenc'd,
As ever Things have been.
Hereby did *Abel* offer up
To God a Sacrifice
That was accepted by the Lord,
He did it not despise.
It was by this that *Enoch* was
So chang'd, not Death to see,
He witness had he pleased God,
So must translated be.
By this was *Noah* warn'd of God,
And being mov'd with Fear,
Prepar'd an Ark to save his House,
And all that in it were.
And *Abraham* when he was call'd
Into a Place to go,
By Faith obey'd, and Travel'd on,
Whither he did not know.

He

He sojourn'd in a Land was strange,
 A Land of Promise, where
 In Tabernacles he did dwell,
 With *Isaac*, with him, Heir.
 And *Jacob* who a City sought,
 Which had Foundations sure,
 A City built, and made by God,
 That would for aye endure.
 It was through Faith *Sarah* conceiv'd,
 And came to bear a Son,
 For he that promis'd, faithful was,
 Though she through Age had done.
 And by this Faith, Meek *Moses* did
 Afflictions rather chuse,
 Than to be *Pharaoh's* Daughter's Son,
 For that he did refuse.
 Hereby also the *Israelites*
 Did through the Red-Sea go,
 When *Pharaoh's* Host pursuing them,
 Got such an Over-thow.
 By Faith the Walls of *Jericho*,
 Seven Days compass'd round
 With Shouts and blowing of Rams-horns
 Were level'd to the Ground.

A Time would fail me to declare
 The noble Acts of those, w^{ch} almo^t to bas^t. A
 Who through Faith always did prevail
 Against God's, and their Foes.
 Therefore let all Believers true,
 Whose Faith stands in God's Power,
 Trust in the holy Name of God,
 Whose Name is a strong Tower.

LI.

A C R O S T I C K S.

BE Wise, be careful, and before dwell low,
 E xercise Patience, Moderation shew;
 N e'er be puf^t up, soar not on high,
 I n that Estate great Danger near doth lie:
 A lso be fair, be courteous and be kind;
 M erciful Men shall Mercy surely find:
 I n Time of Riches, or of Poverty,
 N e'er be cast down, nor lifted up too high.

All Things below the Sun are fickle and
 No Man can firmly build upon the Sand;

Time

T ime passeth swift, out Days away do fly
 R emember you are Mortals, and must die.
 O That while Time, and Day of Visitation
 B e unto Man afforded, for Salvation,
 U nto Christ's Light and Truth he would submit,
 S o should he know Redemption wrought by it.

M artha and Mary were two Sisters great,
 A nd Martha serv'd, while Mary at Christ's Feet
 R etired, and sat down to hear his Voice,
 Y et it was Mary made the better Choice.

M artha with many Things had fill'd her Mind ;
 A nd Mary to a waiting State inclin'd :
 R etirement better is, than Hurryings, and
 T hey that be most retir'd, best understand
 H ow to serve God, and Christ's Commands obey
 A nd choose that Part shall ne'er be ta'en away.

LII.

Concerning the Holy Bible.

T He Bible is a blessed Book,
 The Scriptures I do prize ;
 They able are the Man of God,
 To perfect and make wise ;

H

Unto

Unto the saving of his Soul
 Through Faith in Christ the Light,
 Without which Faith, none can perceive
 The Things of God aright.
 The Bible is a blessed Book,
 Some Men their Rule it call,
 And yet in Life and Doctrine too,
 How short of it they fall !
 For in this Book we plainly read
 The Persecutor's Race
 Did spring from Cain, no noble Birth.
 But fleshly, vile, and base.
 In this bless'd Book we find Complaint
 Against such Teachers, they,
 Who by their Lives and Lightness, cause
 People to err and stray :
 And in this Book we understand
 Christ's Ministers must be
 Holy in Life, in Doctrine sound,
 From Avarice set free.
 Moreover, in this Book we find,
 The Powers ordain'd of God
 Were for a Praise to all do well,
 To those do ill, a Rod ; They

They should not bear the Sword in vain
 Nor turn the Sword awry,
 But Judgment do, and Justice too
 With an impartial Eye.

III.

Concerning Sufferings.

Surely those People who through Faith
 In Christ, on God depend,
 Need not to fear the Rage of Man,

The Lord will them defend.
 Though Wicked Men rise up, and come
 God's People to annoy ;
 Yet they shall disappointed be,

His Saints theyshan't destroy :
 Therefore ye need not for to fear,
 When you assembled be ;
 Nor yet ought you to make Escape,

And from them for to flee ;
 Because, except the Lord doth grant,
 And give to Satan Leave,

He has no Power to do you harm :

This Doctrine pray receive ;

H **2** **That**

That in the Faith you firm may stand,
 And patiently may bear
 Those Sufferings that may attend,
 Casting on God your Care ;
 Who careful is them to support
 That witness to his Cause,
 And never fails to give Relief
 To those that keep his Laws.

LIV.

*Concerning the Designs against
 GOD's People.*

WHAT Men design for Ill, the Lord our God
 Can make prove to our Good, to them a Rod :
 And may it prove a Rod, Correction give,
 To learn and teach them better how to live ;
 That living well, prepar'd may be to die,
 And so to live with God eternally.

LV.

Concerning Irreligious Men.

ASort of Men I have observ'd,
 That fear not God nor Man,
 They are resolv'd for Wickedness,
 Say to them what one can ;

They

They Heaven slight, and Mock at Hell,
 They neither do regard,
 Nor think they of Eternity,
 Their Hearts are grown so hard.
 Religion and Religious Men,
 They greatly do disdain ;
 They are great Vassals unto Sin,
 Fast bound with Satan's Chain.
 They spend their Days in Vanity,
 Sporting their Time away,
 In sitting down to Eat and Drink,
 And rising up to Play.
 No Fear of God before their Eyes,
 Nor thinking of his Law,
 They into Sin do swiftly rush,
 And so their Souls destroy.
 They void of Understanding are,
 More like to Beasts than Men ;
 Their State more sad and dreadful is,
 Than can declare my Pen.
 I wish indeed, before they die,
 Their sad State they may see,
 And humbled be before the Lord,
 For their Iniquity ;

That so the Lord, the living God,
 Mercy to them may shew,
 Before from hence they are remov'd,
 And to the Grave do go.
 For in the Grave no Help they'll have,
 Repentance is not there,
 But as they die, so must they lie,
 And God's great Judgment bear.
 Extreams don't hold, a Proverb very true,
 Frequently us'd, avoided but by few.

LVI.

Concerning a Charitable Man.

IT is more blest to give, than to receive,
 An Act of Charity, 'tis to relieve
 Those that do want, and are in great Distress;
 A Charitable Man can do no less,
 To know what's good, and not to do the same,
 Such are not Christians, tho' they bear the Name.

He that can freely Trespasses forgive,
 Shall Mercy from the Hand of God receive;

But

But he that is **Revengeful**, and for **Ill** ~~evil~~ **evil** **odif** **I**
Doth **Ill** **requite**, he doth not do **God's Will** ;
For **Vengeance** **is** **the** **Lord's**, he doth repay **odif** **I**
Those **that** **do** **Evil**, and him disobey. **odif** **I** **HA**
those that do evil **say** **odif** **I** **HA** **evill** **do** **ill** **odif** **I** **HA**

LVII.

Concerning Faith, Hope and Charity.

Faith is the Substance of Things hop'd to be,
 The Evidence of Things we don't yet see.

Hope, as an Anchor cast within the Vail,
 Is that by which the Soul doth feel a Stay,
 When Storms and Tempests mighty assail,
 Ship like, it safely Rides, as in a Bay.

Faith, Hope, and Charity, these three remain,
 The chief is **Charity**, and doth contain
 Much more than Men or Angels can declare,
 So great, so manifold its Virtues are :

Without this Love of God, Wise Men, we see
 Like sounding Brass, tinkling Cymbals be,
 Like empty Wells, and Clouds that have no Rain ;
 Without this, all Religious Shews are vain.

H 4 **Tho'**

Tho' Men have Gifts and Parts, and Tongues to tell
 And have not Charity, they're still to seek : (speak,
 Though they could Prophesy, and understand All
 All Mysteries, have Knowledge at Command, And could by Faith move Mountains, yea, do more.
 Their Bodies give to burn, and on the Poor
 Bestow their Goods ; yet all this don't avail,
 'Tis Charity endures, and ne'er doth fail ;
 This thinks no Ill, it suffers long, is kind,
 And envies not, nor puffeth up the Mind ;
 It vaunteth not itself, seeks not its own,
 Thus by its heavenly Birth it may be known ;
 Not soon provok'd, it doth no Evil, and
 Its Joy in nothing but the Truth doth stand ;
 It enviieth not, but beareth all Things well,
 All Things believes and hopes, so doth excel.

LVIII.

All Things are Vanity below the Sun.

THE choicest Things that are below,
 But empty are and vain ;
 Set thy Affections then above,
 On Things that will remain.

For

For all Things here below do fade,

The World doth pass away,
And we that on the Earth remain,
Must make but little stay.

While we are here, let's prize our Time,
Our Glass will soon be run,
And those that don't improve their Time,
Are utterly undone.

Therefore to Day, while 'tis to Day,
While Light doth shine within;
Hear and obey the Voice of God,
Who calls thee out of Sin;

And out of Darkness into Light,
That in it thou believe,
And walk; that it may be thy Guide,
Which never will deceive.

Though they are much deceiv'd indeed,
That Darkness put for Light,
Who slight God's Gift of Grace, and to
His Spirit do Despite.

But they that mind the Gift of God,
And are taught by his Grace,
For to deny Ungodliness
Shall find a hiding Place.

In the Munition of Rocks great stand aginst the world,
 A Habitation pure as the diamond of the earth,
 They'll know, where Waters never fail, and where bread
 And Bread of Life is sure.

Such cannot be disappointed,
 As they their Guide do heed;
 For in the sure unerring Path,
 He always will them lead.

The Light of Christ the Gift of God,
 The Word of Faith that's nigh,
 Those who with Meekness it receive,
 And govern'd are thereby.

Know him to Rule, whose Right it is,
 And they do him obey;
 All such can say in Righteousness,
 The Scepter he doth sway.

LIX.

Concerning PATIENCE.

SHE is a Virtue, none can truly prize
 Enough her Worth and Value, but the Wise
 Who have her try'd, and her great Power known;
 Her Sublime Virtue, as th' admired Stone,
 Brings

Brings Things to pass, which some don't think to see,
 Strange Things to pass, hid in Obscurity;
 Those that possess her in their Souls, shall know
 Experience by her, deep Things she will show;
 But those that are impatient, and do fret,
 The Night o'er takes them, and their Sun doth set;
 They cannot see far off, nor nigh at Hand,
 The Light with-draws, and Darkness fills their Land.

LX.

Christ our King, Priest and Prophet.

Christ Jesus is the King of Kings, And Lord of Lords, who Reigns
 O'er Death and Hell, the Devil's Pow'ri
 Destroys, and breaks his Chains.
 Christ Jesus is the Prince of Life, And those that keep his Laws,
 He doth protect, and eke defend,
 From Bears and Lions, Claws.
 He also is the Prince of Peace, And true Peace he doth give
 To those, under his Government
 Subject and chuse to live.

Christ

Christ Jesus is a Priest most high,
 Not after *Aaron* made,
 But Order of *Melchisedeck*,
 As is in Scripture said.
 He offer'd up himself for all,
 To God a Sacrifice.
 'Tis this one Offering that the Saints
 Highly esteem and prize.
 By this one Act he perfecteth
 For ever, all that are
 Cleans'd by his Blood, and sanctifi'd,
 His holy Name to bear.
 And unto God presents his Church,
 So Holy, Pure and Clean,
 That in his Members, not one Spot
 Nor Wrinkle can be seen.
 Christ Jesus is that Prophet great,
 Of whom did *Moses* write ;
 Of whom, unless I hear his Voice,
 I dare not to indite.
 For *Moses* said, and did fore-tell
 The Penalty that they,
 Who do refuse to hear his Voice
 And Word for to obey,

Mu

Must undergo : A Penalty
 So heavy for to bear,
 That no Man would incur the same,
 That for his Soul takes Care :
 But some are careless of their Souls,
 And of their latter End,
 As if they no Account should give,
 How all their Days they spend.
 The Penalty and Punishment,
 That all must undergo,
 Who do refuse to hear Christ's Voice,
 As Moses plain doth show ;
 Is to be separated from
 Amongst God's People quite,
 And so cut off, that to the Tree
 Of Life, they'll have no Right ;
 Nor e'er enjoy the Comfort, Peace
 And blessed Rest, which they
 Of Right are made Inheritors,
 Who hear and do obey.
 Christ doth appear to every Man,
 He is come very nigh,
 None need descend to fetch him up,
 Nor yet ascend on high.

The

The Word is in the Heart and Mouth,

The Word of Faith, indeed,
That Word which reconciles to God,

To which all should take Heed.

'Tis inward, an ingrafted Word,

With Meekness it receive,

And it will save thy Soul, and all

That in it do believe.

Christ Jesus is the Bishop of

The Soul, to oversee

The Heart and Mind ; don't go astray,

But on God stayed be.

Christ also is a Shepherd, and

Takes care his Sheep to feed,

And gives to those that hear his Voice,

Eternal Life indeed :

He puts them forth of Sin and Death,

And goes before them, they

Do follow him, and know his Voice,

But Strangers won't obey:

He leads them into Pastures green,

Where living Waters flow ;

And fills their Souls abundantly,

As they right well do know.

He

He Grace and Glory, ~~ministreth~~, and componeth all
 And Comfort, Joy and Peace, and assisteth
 All Heavenly Treasures which endure, ~~to Almonies~~
 When Earthly Riches cease, ~~to bleid~~
 He is Anointed of the Lord, ~~by which the Devil~~
 And sent to Preach his Way, ~~to despoile~~
 The just Man's Path, ~~which shineth more~~
 And more to th' perfect Day, ~~But the Prince of Devils~~
 He also a Physician is, ~~to help us of our Malady~~
 To cure our Maladies, ~~to comfort us in our trouble~~
 To heal us of our Sicknesses, ~~to bring us to our health~~
 And all Infirmities, ~~to comfort us in our trouble~~
 The broken Hearted, ~~the binds up~~
 Opens blind Eyes to see, ~~to the light of the Holy Ghost~~
 And brings the Pris'ner out of th' Pit, ~~and sets him free~~
 And Captive doth set free, ~~to set him free~~
 He meditates and interceeds, ~~to intercede for us~~
 Alone to God for all, ~~to intercede for us~~
 'Tis he saves to the utmost, ~~to salvation~~
 Redeems out of the Fall, ~~to the Devil~~
 Christ Jesus is the Captain of
 Salvation, and doth save
 All that believe and in him trust,
 From Death, Hell, and the Grave.

He

He disciplines his Soldiers all,
 And learns them well to wear
 The Armour-Proof of Righteousness,
 And Shield of Faith to bear;
 By which the Devil's Fiery Darts
 Are quench'd, and made recoil,
 They wrestle not with Flesh and Blood,
 But Prince of Death to foil,
 They are train'd up to keep their Ranks,
 In Concord, Truth and Life,
 In Righteousness and Holiness,
 And Peace without all Strife,
 Christ Jesus is the Way, the Truth,
 The Door, the Fold, of Rest,
 And all that enter in by him,
 Shall be for ever blest.
 But those climb up another Way,
 And do the Light refuse;
 Destruction will their Portion be,
 'Cause Darkness they did chuse.

LXI.

*Concerning the Form of Godliness
without Power.*

THE Scripture plainly tells us, Men may have
T A Form of Godliness ; yet that don't save :
 The Form, although the true Form it may be,
 Can't free the Soul from its Iniquity.
 There's many Forms, besides that Form that's true,
 But all Forms without Life and Power won't do :
 It is the Life and heavenly Power, still
 Enableth Man to do God's holy Will,
 And gives Acceptance and Access alone,
 To God the Judge, to stand before his Throne.

LXII.

*Concerning the Power of Godliness
with the Form.*

GOD's mighty Power, when e'er it doth appear,
 It is not void, nor without Form ; tho' here
 Too many err, and cry against the Form,
 In their blind Zeal, so hot they are and warm.

I

Although

Although the Form without the Power may be,
 The Life without its Form, who e'er did see?
 The Life brings forth its Form, and Order too,
 Against which some have made so much a-do ;
 Whose Minds are loose and vain, and wrongly bent,
 To keep the Bounds of Truth they're not content,
 Oppose Truth's Order, and its Form decry,
 With false Pretence for Gospel Liberty ;
 Till very Form of Godliness they lose,
 Because God's Grace and Mercies they abuse :
 Libertine like, they'l flounce and fling away
 From Form of Truth, no Order they'l obey,
 Into a Form of Wickedness they run,
 By which both Soul and Body is undone.

LXIII. *Concerning Humility.*

THE safest Place I ever yet could see
 For Man to dwell in, is Humility ;
 And as Men in Humility abide,
 The Lord will teach them of his Ways ; he'll Guide
 The Meek in Judgment, and in Righteousness
 He will them lead, and cause their Souls possess
 His lasting Substance, and their Treasures fill,
 And fit them to ascend his holy Hill.

He

He will exalt the Humble and the Low,
 The Haughty-minded Ones he'll overthrow ;
 Their lofty and high Looks he will abase,
 And bring them to the Dust in great Disgrace.
 Therefore, O Man, whate'er thou hast attain'd,
 Whate'er thou know'st, what Riches thou hast gain'd ;
 How far soever on thy Way thou'st been,
 And tho' great Sights and Visions thou hast seen ;
 If been caught up to the third Heaven high,
 No Safety for thee, but Humility.
 The Humble-minded Man, the Lord will save ;
 He hears their Cries, they their Desires shall have :
 And with a broken Heart, and humble Mind,
 The God of Heaven will a Dwelling find.

B. A.

F I N I S.

He

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